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The CATHOLIC EDUCATIONAL *Review*

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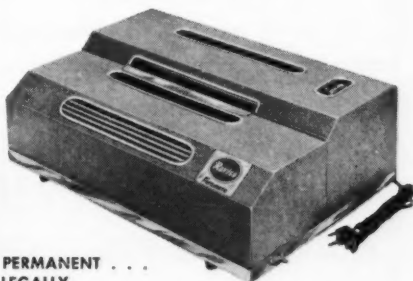


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THE SOCIAL AND THE MORAL SCIENCES — II†

By Herbert Johnston*

IN ORDER TO SUPPORT THIS POSITION, it will be necessary to examine very briefly both some methodological or epistemological theories concerning these sciences as expressed by their practitioners, and also one or two examples of their actual practice. Finally, we shall glance at the positions of two or three men who are primarily philosophers rather than social scientists and try to see why their positions do not invalidate the one being maintained here.

SCIENCE OF ECONOMICS IN THEORY AND PRACTICE

What do social scientists say of their own disciplines? One of the classic definitions of economics, as the first example, is: "Economics is the social science which treats of the phenomena arising from the wealth-getting and wealth-using activities of man."¹⁵ There are widely divergent views on whether economics is a speculative or a practical discipline and on its relations with policy decisions. The position of Samuelson is that the economist as such cannot settle questions of ends to be pursued: "Basic questions concerning right and wrong goals to be pursued cannot be settled by economists as such. Each citizen must decide them for himself, and an expert is entitled to only one vote along with everyone else."¹⁶ Economics, to continue, is a speculative science considered in itself. It can and should be put to practical use by society, but economics itself does not determine to what use its findings will be put. Neither, on the other hand, may such a determination of ends influence in any way the conclusions at which economics will arrive.

* Herbert Johnston, Ph.D., is associate professor in the Department of Philosophy at the University of Notre Dame.

† The first part of Dr. Johnston's study was published in October; the third and final part will be published in December.

¹⁵ Richard T. Ely and Ralph H. Hess, *Outlines of Economics* (New York: Macmillan Co., 1937), p. 4.

¹⁶ Paul A. Samuelson, *Economics: An Introductory Analysis* (3d ed.; New York: McGraw-Hill Book Co., 1955), pp. 5-6.

Knowledge and understanding of nature and society are worth while for their own sake. . . . But in addition to knowledge for its own sake—and, to most people, of far greater importance—there is the hope that the findings of physics may help engineers make useful improvements, that the study of physiology may promote medical advancement, and that dispassionate analysis of the economic facts will enable society to devise ways to keep some of the more unpleasant ones from happening.

This brings us to the important problem of economic policy. Ultimately, understanding should aid in control and improvement. How can the business cycle be diminished? . . .

At every point of our analysis we shall be seeking to shed light on these policy problems. But to succeed in this, we must all try to cultivate an objective and detached ability to see things as they *are*, regardless of our likes and dislikes. . . .

We know that a doctor passionately interested in stamping out disease must first train himself to observe things as they are. His bacteriology cannot be a different one from that of a mad scientist out to destroy the human race by plague.¹⁷

Much the same position is taken by Bach: “. . . the economist tries to take people's motives and desires as given, and to explain how the system will work out on the basis of those motives and desires.”¹⁸ Without, though, itself settling economic policy, economics has a close relation with the latter:

Economics is the study of how the goods and services we want get produced, and how they are distributed among us (economic analysis). Equally, it is concerned with how we can make the system of production and distribution work better (economic policy). Economic analysis is a necessary foundation for sound economic policy.¹⁹

Hansen goes further, and sees economics as a branch of moral philosophy:

Economics must concern itself with something more than merely maximum output and full employment. It must

¹⁷ *Ibid.*, p. 5.

¹⁸ George Leland Bach, *Economics: An Introduction to Analysis and Policy* (2d. ed.; Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1957), p. 8.

¹⁹ *Ibid.*, p. 3.

also concern itself with social priorities. In other words, it must, in a sense, become a branch of moral philosophy, as Adam Smith had it.²⁰

Neither of these positions appears to be in disagreement with the one being maintained in this paper. It is here being held that economics, like the other social sciences, becomes social ethics when incorporated into that context, but remains a speculative discipline until it is so incorporated. In itself and in isolation from practical considerations, it constitutes what we have called the speculative consideration of an operable object, an example of the second classification of knowledge; in this situation it is potentially capable of assisting but does not actually assist in or enter into the making of practical policy decisions. It is economics considered in this state that Samuelson and Bach seem to be dealing with. When, however, economics does actually enter such a practical context, it becomes part of social ethics. It is economics considered in this state that Hansen seems to be considering.

It will be necessary, however, to look beyond methodological or epistemological theory to the actual practice of the science of economics. In actual operation, economics seems to lead to two types of distinguishable but related knowledge. The first is description and analysis;²¹ the second is prediction, which can become a hypothetical directive of action.²²

²⁰ Alvin H. Hansen, *The American Economy* (New York: McGraw-Hill Book Co., 1957), p. 132.

²¹ The laws arrived at in economic analysis do not, of course, pretend to the invariability of physical laws, but claim only some degree of generality. Among other factors, the existence of free choice in the persons whose behavior is observed and generalized makes impossible any physical necessity in economic laws. It does not, however, make impossible a high degree of psychological probability in economic laws, the only kind of universality being claimed for the conclusions of the social sciences, but a sufficient degree of universality to allow them properly to be called sciences. It is true, as Sidney Schoeffler points out in *The Failures of Economics* (Cambridge: Harvard University Press, 1955), that economics cannot claim to be a strict empirical science reaching invariable laws, for the basic reason that economists must artificially isolate their data to study them. Yet this fact does not establish the author's conclusion that economics is not a science, but merely that it is not a science in exactly the same sense that physics is a science. Still less does it establish his further conclusion that economics is an art.

²² Some of the difficulties involved in passing from analysis to prediction are pointed out by George Katona in "Expectations and Decisions in Economic Behavior," *The Policy Sciences*, ed. Daniel Lerner and Harold D. Lasswell (Stanford: Stanford University Press, 1951), pp. 219-232.

Description and analysis could be called pure economics; prediction and direction could be called applied economics. It is being held here that the subject matter and the conclusions of both pure and applied economics, taken in themselves, constitute the speculative knowledge of an operable object, that is, of certain kinds of human action, and fall within the second division of knowledge; taken in a practical context, however, they become incorporated into social ethics, constitute speculatively practical knowledge, and fall within the third division of knowledge. An example may make this position clearer.

One of the areas of economic study is economic theory or general economics. On the macroeconomic level, which studies the whole economic system, efforts are made to predict more or less accurately the size of the national income from a study of private and public investment intentions. From the experience of previous years the economist might have reached the conclusion that "an annual capital investment of so many dollars, other factors remaining equal, *does* maintain national income at such a figure." This generalization arose from observation and holds, obviously, only for the most part. This is an example of the first function of economics—analysis, or pure economics. The conclusion or law falls within the second division of knowledge, and constitutes speculative knowledge of an operable object. The second function of economics—prediction, or applied economics—would be based on this conclusion, and would be formulated somewhat as follows: "If annual capital investment is so much, then, other things being equal, national income *will be* maintained at such a level." Again, we have speculative knowledge of an operable object; the only thing changed is the tense of the copula of the conclusion. Finally, and as a continuation of applied economics, the prediction could be expressed as a *hypothetical* directive of action: "*If* you want to maintain national income at such a level, then, among other things, you *should* pass these fiscal laws encouraging investment."

In spite of the "should," the statement remains speculative, for the practical directive of action is only hypothetical. The economist has not made a statement about an end or a good or a value. He has supplied knowledge which, along with much other such knowledge, can be used as a means of reaching an end which has

been decided on by someone else, an end about which, taken precisely as economic theorist, he has said nothing.

The transition from the speculative to the practical order occurs when this purely hypothetical directive loses its hypothetical character and becomes incorporated in a judgment in the area of social ethics, an area which runs from the most general normative judgments about society to the policy statements just above the prudential level. In this area, the conclusion in question would be stated as a policy directive, for example: "This government's fiscal policy should encourage investment." Finally, on the level of practice, which is the prudential level of the individual act to be done, a particular legislator would decide: "I should vote for this tax measure here and now proposed."

One more example of economic science in operation would be the study of business cycles, a study which can lead to theories of their control. The first function of economics, analysis, might lead to the general statement, "A balanced budget is a limiting factor on price increases." As a prediction, this would be expressed: "If you balance the budget, price increases *will be* slowed down." As a hypothetical directive, the statement would run: "If you wish to slow down price increases, you *should*, among other things, balance the budget." Once more, we have an example of the second division of knowledge, speculative knowledge of an operable object. The dozen or more other areas of study under the general heading of economic science will be found to lead to conclusions of the same type.

SOCIOLOGY IN THEORY AND PRACTICE

Since economics has been used to establish the pattern for the social sciences, sociology and politics may be considered more briefly. A definition of sociology that may be taken as standard is: "Sociology is the science which seeks the broadest possible generalizations applicable to society in its structural and functional aspects."²³ Like economists, however, sociologists are far from unanimous on whether their discipline is speculative or practical, and on its relation to practical policy decisions. Reuter sees sociology as "the ethically

²³ Paul Hanly Furfey, *The Scope and Method of Sociology* (New York: Harper and Brothers, 1953), p. 139.

neutral study of group life and human behavior."²⁴ And Barrett points out that "sociologists are not social philosophers, and do not praise or blame the behavior or the values they observe."²⁵ Others go farther, and, while asserting the speculative character of sociology taken in itself, mention also its relation to practical decisions of policy. As Kane puts it:

Value judgments may be held in abeyance as one attempts an objective analysis of what society is. But value judgments are inevitable appendages for purposive action. They identify goals as desirable or undesirable, and such identification is the function of social philosophy, not sociology. Unless sociology is to be a purely decorative art or science, it must be ultimately joined with social philosophy for application to society for purposes of social reform.²⁶

Again, these views are not necessarily inconsistent either with each other or with those being expressed in this paper. Reuter and Barrett are speaking of sociology in itself, before it becomes incorporated into social ethics. Kane is pointing out the relationship which, this paper is maintaining, makes such incorporation possible. Like economics, sociology is, in itself and taken apart from a consideration of ends, the speculative consideration of an operable object, of certain kinds of human action, and ultimately is a speculative science. Its potential practicality has not, in this state, been actualized. When, however, it is so actualized, when the subject matter and the conclusions of the science of sociology enter into a practical context, they become part of social ethics.

As we did with economics, let us take an example from the practice of sociology, though more briefly. In the comparatively new field of the sociology of religion, for example, sociological surveys could establish the extent of, say, the drift from or conversion to the Catholic faith in a given area. Then there might come a generaliza-

²⁴ E. B. Reuter, *Handbook of Sociology* (New York: Dryden Press, 1941), p. 12.

²⁵ Unpublished paper by Donald N. Barrett, Department of Sociology, University of Notre Dame. I am indebted to Professor Barrett for permission to quote from his paper, as well as for the assistance and insights that it furnished me.

²⁶ John J. Kane, "Christian Sociology," *Social Order IV* (December, 1954), pp. 447-448.

tion regarding one of the causes of each trend, for example, the influence of mixed-religious marriages. Finally, there might come a prediction and such a hypothetical directive as, "If you wish to reduce the drift from the Church, you *should*, among other things, take every means to discourage religious mixed marriages." This is the same type of conclusion as that resulting from economic study: the speculative knowledge of an operable object. As one more example, urban sociology might show the results to be expected from slum clearance in a given area, but would not, in itself, pass on the merits of the expected results.

POLITICAL SCIENCE IN THEORY AND PRACTICE

In the field of politics, also, there are different views of the nature of the discipline. Kendall sees it as speculative, avoiding value judgments:

. . . it [political theory] must identify and analyze and compare and contrast the alternative methods of making decisions among which a community must choose and, at the margin, must show which method is indicated on this or that value-premise or set of value-premises, i.e., it must confine itself to judgments regarding the relation between this or that value-premise (on whose validity it has, *qua* political theory, no means of pronouncing) and this or that method of decision making. . . .²⁷

This position sees politics as a purely observational discipline, corresponding to what is here being called the speculative consideration of an operable object; it considers politics as it is in itself, before it becomes incorporated into moral philosophy.

On the other hand, Parry sees politics as practical and normative. He does not, however, consider that politics becomes social ethics, because the end of the discipline of politics is not the final end of human life:

. . . politics is a normative discipline. It judges human action in terms of values, and distinguishes among alternative systems of action the good from the bad. However,

²⁷ Willmoore Kendall, "Prolegomena to Any Future Work on Majority Rule," *Journal of Politics*, XII (November, 1950), 708. Cf. *ibid.*, p. 707. Cf. also William Esslinger, *Politics and Science* (New York: Philosophical Library, 1955), pp. 25-27.

precisely because it is not formally concerned with the orientation of action to the ultimate good, it cannot be categorized as applied ethics.²⁸

Even more briefly than with sociology, let us glance at one example of the discipline of politics in practice. In the field of political theory, for example, the observational conclusion might be reached: "The separation of legislative and executive powers reduces the possibility of dictatorship." As a hypothetical directive, this statement would run: "*If* you want to avoid dictatorship, you *should*, among other things, separate the legislative and the executive powers." Again, there is a speculative judgment of an operable object; there is no value judgment here, no statement about the merits of dictatorship as a method of government.

VALUE-FREE SOCIAL SCIENCE

This position agrees with that of Kendall, as outlined above, but not at all with that of Easton, who says, "The ideal of a value-free social science has revealed itself as a chimera."²⁹ The reason that Easton gives for this conclusion is that social scientists themselves hold value premises that direct their attention to morally relevant problems in their field:

. . . our value framework becomes of crucial significance for what is generally viewed as empirical research. It influences the kind of problem we select for research, and the way in which we interpret results. It helps to determine whether the factual problems involved in trying to pursue a set of social policies in political life will be investigated by the social scientist. For unless the latter is constantly aware that he himself does make value decisions, and that

²⁸ Stanley J. Parry, C.S.C., "The Discipline of Politics and its Relation to Cognate Studies," an unpublished paper delivered to the Committee on Self Study of the College of Arts and Letters, University of Notre Dame. I am indebted to Father Parry for permission to quote from this paper and for many interesting and enlightening discussions of its subject matter. Cf. Stanley J. Parry, C.S.C., *The Political Science of Johannes Althusius* (unpublished doctoral dissertation presented to Yale University, 1953), pp. 444-445, 452, 456, 460, 462-463. In this area, a very useful bibliographical article is that of Jean M. Driscoll and Charles S. Hyneman, "Methodology for Political Scientists," *The American Political Science Review*, XLIX, 1 (March, 1955), 192-217.

²⁹ David Easton, *The Political System* (New York: Alfred A. Knopf, Inc., 1953), p. 225.

his research is inevitably immersed in an ethical perspective, he is apt to forget that social science lives in order to meet human needs. By shying away from his own role as a value builder, as well as analyzer, the research worker is less apt to identify the crucial problems of human life in society that require examination.³⁰

It is certainly true that social scientists are men, and hence cannot avoid having value preferences, as Mannheim and others have also pointed out.³¹ But this fact refers to what we have called above the *finis scientis*, the end of the knower, rather than to the *finis scientiae*, the end of the knowledge taken in itself. And our concern is with the kind of knowledge that social science constitutes, not with the moral convictions of social scientists. It is true and it is important that the moral convictions of social scientists about what ought to be, may be and perhaps usually are what directs their investigations along certain paths. If these moral convictions are more than mere personal preferences based on whim or prejudice or something equally unreasoned, if they are genuine conclusions based on considerations of the nature of man and of human society, then the whole enterprise, including the observation and analysis, has become a part of that practical science which is moral philosophy, and, more particularly, social ethics. But it does not follow that a value-free social science, taken in itself and outside such a practical context, is a chimera. For moral convictions have merely suggested to the social scientist his field of investigation; they have not at all determined his findings. Moral science determines what ought to be, the end; social science determines what are the existing conditions out of which means to that end may be chosen and their feasibility *if* they are chosen as means. The first is practical; the second, taken in itself as an autonomous discipline, though one related to social ethics, is speculative. The failure of many social scientists and moral philosophers to make the distinction in practice does not alter its validity. Personal philosophical convictions on the part of the social scientist are important as well

³⁰David Easton, "The Decline of Modern Political Theory," *The Journal of Politics*, XIII, 1 (February, 1951), 45. Cf. *The Political System*, p. 223.

³¹Cf. Karl Mannheim, *Essays on Sociology and Social Psychology* (London: Oxford Press, 1953), pp. 192-193, 220-222. Cf. also James V. Schall, S. J., "Some Philosophical Aspects of Culture and Religion," *The New Scholasticism*, XXXI, 2 (April, 1957), 209-211, 235-236.

as inevitable; but they are not a part of social science taken in and by itself.

Those who maintain the practical nature of the social sciences and who say that these are *intrinsically* engaged in the wider practical context of social ethics, would presumably consider them parallel to what is usually called general ethics. But the reason why general ethics can be considered a practical science is that it includes the *establishing* of the end to be pursued as well as of the means of pursuing it. The social sciences, however, do not do this. It belongs to moral philosophy to establish the social end to be pursued; the social sciences are concerned only with the facts and their suitability as hypothetical means. They are, then, parallel to physiology rather than to general ethics. In themselves, they constitute the speculative consideration of an operable object, an example of the second classification of knowledge. Physiology can be but is not necessarily incorporated into the practical discipline which is medicine. When it is so incorporated, it becomes a part of medicine and, hence, practical. But in itself it remains an autonomous, speculative discipline. The study of the functions and vital processes of living organisms is an operation that can be pursued independently of the study of that practical discipline which is medicine. When it is so pursued it is speculative; when it is not so pursued it is practical, a part of medicine. The study of the functions of various social groups is also an operation that can be pursued independently of social ethics. When it is so pursued it is speculative; when it is not so pursued it is practical, a part of social ethics.

In the light of this discussion, there may become clearer the legitimacy of the thesis of Max Weber and others of an ethically neutral social science as applying to the individual fields of study taken in themselves. On this level, such a thesis is unexceptionable, and is not necessarily linked to positivism. This thesis does not, however, rule out the possibility of the social sciences becoming incorporated into the wider practical context of moral philosophy, and of themselves thus becoming part of a practical science.

PHILOSOPHERS' VIEWS ON SOCIAL AND MORAL SCIENCES

Having considered a few examples of the social sciences in practice and the views of some representative social scientists concerning their own disciplines and their relation to moral philosophy, our

final task is to consider as briefly as possible the positions on the same subject of a few men who are to be classed as philosophers rather than as social scientists.

St. Thomas, for example, sees politics as practical and philosophical: "This science [political doctrine, civil science] must be included under practical philosophy, since the state is a certain whole which human reason not only knows but also constructs."³² This statement would apply, if the thesis of this paper is correct, to politics incorporated into the wider and practical context of social ethics. Maritain takes the same position, and, in addition, points out a specific difference between politics and individual ethics:

Politics is a branch of Ethics, but a branch specifically distinct from the other branches of the same stem. For human life has two ultimate ends, the one subordinate to the other: an ultimate end *in a given order*, which is the terrestrial common good, or the *bonum vitae civilis*; and an *absolute* ultimate end, which is the transcendent, eternal common good. And individual ethics takes into account the subordinate ultimate end, but *directly aims* at the absolute ultimate one; whereas political ethics takes into account the absolute ultimate end, but its *direct aim* is the subordinate ultimate end, the good of the rational nature in its temporal achievement. Hence a specific difference of perspective between these two branches of Ethics.³³

Phelan expresses clearly the limitations, when taken alone, of both the social and the moral sciences, and their consequent relationship:

... the knowledge which the observation and analysis of social facts furnishes cannot provide us with the norms

³² St. Thomas, *In Libros Politicorum*, Prologus.

³³ Jacques Maritain, *Man and the State* (Chicago: University of Chicago Press, 1951), p. 62. Cf. Jacques Maritain, *Neuf Leçons sur les Notions Premières de la Philosophie Morale* (Paris: Pierre Téqui, n.d.), p. 10, where he speaks of ethnology and sociology as sciences auxiliary to moral philosophy, and seems, if I have understood the passage correctly, to imply their speculative character. It would be interesting and valuable to go into the subject of Maritain's treatment of what he calls the practically practical sciences in *Les Degrés du Savoir* (Paris: 1932), pp. 622-627, 879-896; such an excursion, however, would require another paper. It may, though, be briefly mentioned that what Maritain calls the practically practical sciences are being here viewed as extensions of the speculatively practical science of social ethics.

and standards according to which what is right or wrong in group relations are to be judged.

On the other hand, it is philosophically demonstrable, for example, that the government of a political society should promote the general welfare of the citizens and preserve and protect their personal freedom. But philosophy alone is powerless to decide how that end can best be achieved in the case of any individual set of circumstances. . . . just as factual information alone can give no knowledge of the universally valid standards of group relationships, so philosophy alone is incapable of deciding how its principles are to be applied in individual cases. Both must collaborate and each perform its appropriate role for their mutual and reciprocal advantage and for a full understanding of the problems at issue in respect to both the universal and irrefragable character of the principles upon which a sane solution must rest and the singular, contingent, and variable conditions in which those principles are operative.³⁴

This position recognizes the distinction as well as the relation of the social and the moral sciences, and is entirely consistent with the thesis being maintained in this paper. Whether its author would support that thesis is, of course, another matter.

To refer to a comparison made above, Simon sees the social sciences as parallel to general ethics rather than to physiology, as practical and moral because social facts are intelligible only in such a context:

In these factual investigations the operation of these [moral] principles . . . is intrinsically relevant. The context is such that the fact, in order to be understood, in order to reveal the intelligibility which it possesses in precisely such a context, demands to be interpreted . . . in relation to what is good and what is bad for man and society.³⁵

The key to the problem, he holds, is to be found in the relation of the concepts of *nature* and of *use*: "But when the human *use*

³⁴Gerald B. Phelan, "Group Relations as a Philosophical and Theological Problem," *The Journal of Religious Thought* (Spring-Summer, 1945), 140-141.

³⁵Yves Simon, "From the Science of Nature to the Science of Society," *The New Scholasticism*, XXVII, 3 (July, 1953), 295.

of nature pertains intrinsically to the intelligible constitution of the object, the principle of ethical neutrality . . . conflicts with the requirements of objectivity."³⁶ In the same article, Simon quotes Strauss to the same effect:

Regardless of whether the ends are "given" in a different manner than the means, the end and the means belong together; therefore the end belongs to the same science as the means. If there were genuine knowledge of the ends, that knowledge would naturally guide all search for means. There would be no reason to delegate knowledge of the ends to social philosophy, and search for the means to an independent social science.³⁷

SOCIAL AND MORAL SCIENCE, DISTINCT THOUGH RELATED

Both Simon and Strauss are evidently correct in opposing a positivistic interpretation of the social sciences. In a wider moral context, the social sciences and all the conclusions that they reach, whether of an analytical (pure) or a predictive and hypothetically directive (applied) nature, become part of moral science as biology becomes part of medicine. In such a context, the social sciences are not, as Strauss rightly insists, "independent"; and moral principles are indeed "intrinsically relevant." But such a context is not that of "factual investigations," but rather presupposes those investigations. The operable object is intelligible without the notion of use. Taken in themselves the social sciences are independent sciences, as anatomy and physiology are, and must pursue their own objects to their own speculative conclusions. As such, they are and must be empirical and ethically neutral. Any other view destroys the possibility of their doing their own work and achieving their own ends—a knowledge of social reality as it is.

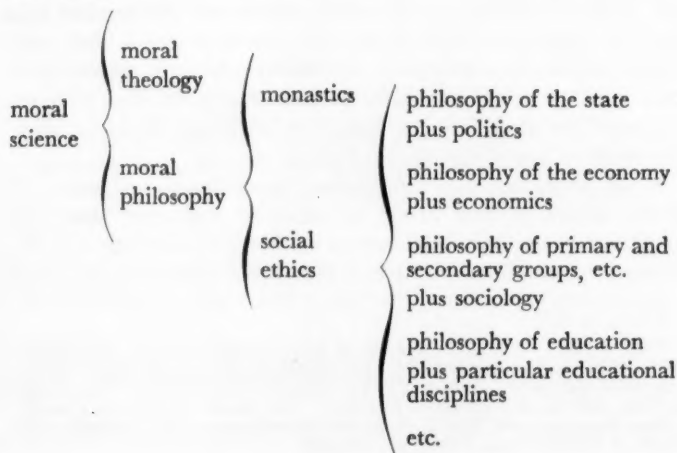
Moral philosophy establishes knowledge of the end of man and of the species or kinds of act by which he may reach that end. As directing the individual person to his end, Aristotle and St. Thomas called this part of moral philosophy *monastics*. But man

³⁶ *Ibid.*, p. 297.

³⁷ Leo Strauss, "The Social Science of Max Weber," *Measure*, II (Spring, 1951), 206, as quoted by Yves Simon, "From the Science of Nature to the Science of Society," p. 296, n. 12. Cf. Dominic Hughes, O.P., "The Social Sciences and the Integrating Disciplines," *The Social Sciences in Catholic College Programs*, ed. Roy J. Deferrari (Washington: The Catholic University of America Press, 1954), pp. 168-169.

is a social being by his very nature, and hence needs the co-operation of other men in various societies to achieve the conditions of life proper to him and best allowing him to reach his final end. That branch of moral philosophy called social ethics establishes knowledge of the kinds of society proper to man and of the general means of his organizing and preserving those societies. Hence, there will be a philosophy of the state (the supreme discipline in this order because the civil society is an ultimate end for man in the temporal order and not merely a means), a philosophy of the economy, a philosophy of the family, a philosophy of the educational system, and a philosophy of any other society contributing to the good of man in the natural order. (There will also be a theology of these societies as they contribute indirectly to man's supernatural life.) Such knowledge is speculatively practical, and in such a context the particular social sciences become part of social philosophy with their conclusions oriented to the practical end of establishing and preserving those societies. Yet the social sciences remain, in themselves, speculative disciplines which must maintain their own characters if they are to perform the work demanded of them as included in the context of social ethics. The social scientist may and even must have moral convictions about society and act upon them; but he does so as citizen or as moral philosopher, not as social scientist.

Schematically arranged, the foregoing classifications would appear as follows:



ACADEMIC COUNSELING OF STUDENTS IN THE CATHOLIC COLLEGE

By Edward J. Schuster*

INCREASING DEMAND FOR ADMITTANCE to college has focused attention on academic problems of students. It is not merely deficiencies in physical space or even teaching personnel which confront the administrator; even more insistent and alarming is the too rapid turnover of students. While admission and enrollment statistics seem to reflect constant gain, this is at times deceptive. Of incoming freshmen in college, how many drop out during their first year? Of this number, how many do not return because of their failure to meet established standards of scholarship?

These questions immediately suggest more fundamental issues: preparation and intelligence quotients of young men and women seeking admission; college entrance standards; study methods; obscure physical or personality difficulties. In the investigation of these situations the academic counselor can play an important part in determining the causes of failure as well as in helping to work out solutions. Thus it may be said that the general aim of academic guidance is to assist students to choose, prepare for, enter upon, adjust themselves to, and make satisfactory progress in a college curriculum. Usually this is related to a lifetime career objective.

An old adage has its scholastic counterpart:

You can lead a horse to water
but you can't make him drink:
You can send a boy to school
but you can't make him think.

NECESSITY FOR COUNSELING IN CHRISTIAN EDUCATION

In a sense, counseling, whether formal or informal, is an integral part of education. During the past quarter century especially, educators have drawn increasingly on the findings of modern psychology to determine the exact nature of difficulties which impede

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or impair the learning process. Specialists have applied the techniques of science, augmenting these with rich and varied experience in dealing with adolescent problems. To a considerable extent Catholic colleges and universities have availed themselves of such findings in order to help students. For Catholics, however, this factual, rather materialistic approach, while valuable in itself, is not enough.

Christian education, like the Christian philosophy of life, deals with the development of the whole man—physical, mental, spiritual. This approach, including character development, looks upon each student as a rational creature who possesses an immortal soul. With the entire educational process predicated upon this assumption, it is inconsistent and unreasonable to disregard or minimize those qualities, values, and virtues which endow the individual Christian with his unique importance.

Specifically, too, numerous problems arise with which the counselor in a Catholic college should be prepared to deal. These require mature judgment, broad experience, and that quintessence of realism called common sense. Further, the accurate analysis of difficulties together with the student, the determination of causes and remedies, should be a co-operative endeavor. It demands not only wide experience and scientific training together with unflinching tact and discretion, but, above all, Christian charity. Here also the scientific approach prevails in the determination of facts as in analyzing and comparing them. Only thus can one achieve satisfactory synthesis and conclusions. But such notions may best be appreciated in concrete situations.

IDENTIFICATION OF PROBLEMS

When a student, usually a freshman, realizes that academic disaster is threatening, he may or may not consult someone more experienced than himself. In the latter case, there should be some procedure which will assure his receiving assistance before it is too late. In the former instance, however, the employment of tested, scientific methods involves the several steps of observation, analysis, diagnosis. These are no mere theoretical studies, but concrete, deliberate attempts to isolate and identify those obstacles which threaten the student with catastrophe in college. Often, too, the accurate determination of these impediments will indicate the

remedy. Essential antecedent and concomitant of such analysis is the precise evaluation of the student's competence. On the basis of his high school performance, results of the several tests and measurements customarily administered, what are his capabilities? Is there an indication, in his college record, of some critical modification of this potential?

Assuming that the evidence establishes his ability to assimilate and respond to college-level instruction in one or several curricula, what handicaps exist which may impair the student's chances of success? In the normal, "average" student, these assume one or several distinct forms. Can he (or she) read and derive significant information from the printed page? Can he listen, comprehend, and assimilate what he hears in the classroom or lecture hall? Has he developed, either through his own efforts or as a result of training, the faculty of organizing this knowledge coherently, of examining facts or assertions critically? Is he able purposefully to synthesize and apply data or formulae?

In seeking positive answers to these questions, several considerations are of critical importance. Adequate study methods appear as indispensable tools for the acquisition of knowledge in school. Closely related, even prior to this, is the basic skill of reading. New tests and devices are continually being developed to assist in the evaluation of this fundamental skill. So also from the therapeutic standpoint, new methods are available to assist the student in improving his reading ability with respect to speed, comprehension, and retention. Yet the inculcation of such methods, the development of such skills, is no magic panacea to be administered with unfailing results.

Very often, the beginning (sometimes, too, the more advanced) college student assumes a passive, indifferent attitude in the classroom. While obscure elements may enter into the formation of this outlook, the usual explanation is inadequate motivation. Undoubtedly a certain degree of intelligence and emotional maturity is necessary to recognize that the learning process is an active, purposeful endeavor to acquire knowledge. This involves, on the part of the young man as well as the professor, a realization that one does not really teach anyone anything; the best that a good instructor can do is to provide the learner with optimum opportunity for acquiring, through his own efforts, a maximum share of

the knowledge and intellectual procedures which are presented to him.

DEVELOPMENT OF MOTIVATION

Yet first of all the individual must have a valid reason for striving to obtain knowledge. Motivation, however, remains perhaps the most neglected factor in education. "If the will finds an adequate motive, it is strong enough for any act." In these words, from his remarkable work, *The Training of the Will*, Johann Lindworsky, S.J., epitomizes a pedagogical truth which also possesses far-reaching ascetic and ethical significance. The present limited discussion does not permit full exploration of this psychological axiom. Nevertheless, with respect to the young man or woman of talent who encounters scholastic difficulties, one may ask several relevant questions. What are his reasons for attending college? For pursuing this course, this subject? To the extent that his answers reflect short-range, trivial, or transitory purposes, they will usually prove insufficient to act as effective drives. On the other hand, insofar as they are associated with reasonable, integrated and abiding goals, they may possess greater cogency and significance. From the pedagogical standpoint, therefore, the value of satisfactory educational (vocational, professional, domestic, personal) objectives resides principally in their function as urges or drives which possess determining psychological ramifications. It is also significant that here the emotions as much or more than the intellect are at work. Moreover this helps to explain why, in many situations, scholastic motivation is inadequate or ineffective.

For a young man or woman to make a felicitous choice of academic objectives usually requires experience, maturity, and information which he does not possess as part of his personal store of knowledge. Consequently his selection of a goal may be based upon an inaccurate impression or interpretation of certain vocations. To offset this, a prudent counselor can explain and summarize facts, anticipate difficulties. In this search for specific information relative to broad fields of endeavor or particular careers, the adviser can also refer the student to timely, comprehensive vocational studies and career monographs. Or more extensive programs of vocational information may be organized, including career days, regular assembly speakers, or panels dealing with certain fields.

Books or pamphlets, however, should be placed at the student's disposal with certain precautions. The discreet counselor will not simply refer to three hundred or more career booklets dealing with a heterogeneous galaxy of occupations. Instead he will explore the student's records, confer with him regarding preferred activities, hobbies, sports, other interests. Often, too, scholastic records will indicate some professional or vocational preference. In this connection the counselor can explain the various careers associated with sales, agriculture, banking, engineering, health, while drawing attention to the several echelons of activity, that is, professional, semi-professional, skilled technician, semi-skilled worker, and so forth.

In this manner he can encourage the youthful seeker to continue his investigation, pointing out the value of consulting factual, objective studies. These latter would include: full descriptions of careers with their possible ramifications; advantages and disadvantages; employment probabilities; qualifications (physical, mental, moral); the preparation, education, and experience necessary. This type of investigation can assist the student in making a reasonable and satisfying vocational selection. The value of this decision in providing more satisfactory scholastic motivation is readily apparent.

Besides varied activities looking to the identification of difficulties and the development of motivation, the counselor frequently encounters other situations in which he can render much needed assistance. These include: dealing with the student who already has failed academically; assisting the young person who experiences particularly excruciating difficulties in his personal adjustment to college life; helping individuals with vexatious personal problems not immediately connected with the college environment.

PROFESSIONAL PROCEDURE IN DIAGNOSIS AND CONFERENCE

Preventing academic failures is much easier than repairing the damage after it has occurred. In this process of reconstruction the counselor should combine understanding sympathy with an objective recognition of facts, personal deficiencies, insufficient effort, poor study methods, wrong attitudes, perhaps sheer laziness. At all times he will be alert to avoid augmenting defeatism, frustrations, inferiority complex, anti-social or unhealthy personal relations which may have been conducive to failure. In his dealings with the student, too, the adviser should be candid and objective in his comments,

adapting his presentation to different personalities and situations. Especially will he understand how the normal individual, whatever his shortcomings, needs affectionate understanding, sympathy, encouragement. While factual, his approach should be positive rather than negative, devoid of any threats except those which are inherent in the situation itself. Further, he will appreciate that often scholastic failure indicates difficulties of personal adjustment to college life.

Older persons are prone to forget the pangs of homesickness which frequently afflict the young man or woman away from home for the first time. A strangeness in the new environment, an absence of familiar faces, unaccustomed behavior patterns are among the less welcome experiences which assault the incoming freshman. Inevitably he encounters additional challenges in the many new personalities, in planning his time, seeking wholesome recreation, finding adequate housing. These, in turn, are related to other issues.

Numerous strictly personal problems may have adverse effects on study. Unless the records have been very carefully scrutinized, there is always the possibility that intellectual endowments are so low as to preclude successful completion of college assignments. Emotional instability of one kind or another—perhaps permanent in character, but usually transitory—is of frequent incidence. Domestic or family problems, unemployment, sickness, and death are influences which may have a determining effect on the student's performance in college. So also his financial difficulties—and possibly his own mismanagement of funds or extravagance—may occasion well-justified anxiety. Perhaps he is dissatisfied with his room, with the food, or even with his roommate. Again, sex, his own love life, his friends (perhaps his enemies) may distort his outlook, limiting his ability to concentrate and learn. The enumeration of these situations, to be sure, does not imply that the counselor has all the answers. It merely invites attention to determining influences that many times exist and should be taken into consideration. It is readily apparent, therefore, that academic difficulties of college students have implications which touch on many phases of everyday life; they also involve the broad fields of religion, philosophy, and scientific psychology. These scholastic enigmas, then, are associated with an increasingly complex world whose economic, social, political and military crises do not spare young men and women in college.

While indispensable, the foregoing diagnostic steps are little more than preliminary assessments. To be sure, such observations often will reveal the cause of the trouble, highlighting those personal or factual elements which hinder progress. In connection with the conference itself, the counselor will find that certain procedures are not only useful but quite essential. The student should be encouraged to do most of the talking. Here the Socratic method, in the hands of a skilled interviewer, can be exceptionally remunerative. It seems unnecessary to caution that in no circumstances may the counselor lose his equanimity or professional poise, regardless of how sympathetic or antagonistic he may feel. Objectivity and professional reserve, on the other hand, need never give the student the impression that the adviser lacks interest or understanding. To assist in the solution of these problems, numerous counseling techniques have been devised. Some of these the present essay will summarize, indicating their manner of employment.

ECONOMIC AND EFFICIENT USE OF COUNSELORS

To utilize available personnel most economically and efficiently, a system of academic counselors has produced encouraging results in many colleges and universities. In accordance with this plan the dean of studies will select and orient a number of carefully chosen, experienced members of the faculty and administration, informing them of their special counseling duties and responsibilities. The dean thus sets forth and interprets policies and procedures, with a view to achieving uniformity and consistency in presenting the college and its curricula to the student. From five to twenty freshmen are assigned to each adviser, who then meets with them individually before the start of their first semester, and thereafter at regular intervals. He distributes their grades, provides information to help them plan their courses, assists them in making out subsequent programs and schedules, is available when they wish to consult him regarding other difficulties. For the sake of continuity a student will ordinarily have the same adviser through his freshman and sophomore years; thereafter the department chairman in his major field of specialization may take over duties of academic adviser. Yet these advisers, no matter how well-intentioned and well-qualified, may find occasion to refer a student to some other adviser or member of the faculty for assistance in particular problems. To facilitate

such referral and supplement (not replace) freshmen counselors, there may be another office.

As part of the counseling organization a director of counseling and guidance, or an assistant director, may be selected to furnish additional assistance to students. Especially with respect to occupational information, specialized career data, a counseling center under the supervision of one of the foregoing directors of counseling and guidance can function as a sort of clearing house for supplying specialized help. Here too the director of the center co-ordinates his activities with those of freshmen advisers, department heads, and other members of the faculty. In view of the diversity of difficulties suggested earlier it is apparent that the assistance of specialists may be required. At times a student presents problems which are essentially spiritual or ethical in nature. On other occasions genuine difficulties appear with regard to housing facilities, conformity to college regulations, emotional instability, or social maladjustments. Or one encounters, infrequently, some situation involving abnormal mental or emotional functioning. As a rule the counselor does not possess the training required to deal with each and every situation. Yet on the campus or in the immediate vicinity there usually are qualified individuals available to assist in such special instances. The director of the counseling center, therefore, can refer the student to the person best equipped to help him.

In connection with the pattern here outlined, policies and procedures may be formulated by a special committee on counseling and guidance. In one such representative group which has functioned successfully, the president of the college appoints a committee consisting of the following individuals: the dean of studies; the dean of students; the chairman of the committee (who in this instance is a nationally renowned Catholic psychologist, head of the psychology department, director of counseling and guidance in the college); an assistant director who administers the counseling center (a professor in the humanities division, with more than twelve years' experience in vocational counseling); a psychiatrist, who is also a member of the college faculty; the registrar; several members of the departments of psychology and education, who are specialists in testing and related educational techniques; the vice president of the college (who is also a psychologist); a specialist in remedial reading. These serve as a steering and advisory committee to assure

satisfactory operation of the guidance program and introduce new procedures looking to the promotion of greater academic proficiency.

CONCLUSION

Academic counseling, then, involves three basic factors: the student, the problem under discussion (with its ramifications), the counselor. Essentially the core procedure consists in the realistic, comprehensive analysis of problems and situations affecting academic proficiency. As a result of such investigation, students' difficulties often disappear or find their own solution when the individual acquires insight into his problem, obtains accurate, adequate information. Yet in Catholic colleges the individual is always more important than any mere "facts," administrative procedures, or statistics; the spiritual element, therefore, remains of paramount importance. Thus charity, along with infinite patience, prudence, and poise, necessarily characterizes the successful scholastic adviser. By drawing on the varied talent present in every institution of higher learning, by utilizing to the maximum the findings and techniques of sound psychology, the academic counselor in a Catholic college can help students overcome obstacles to learning or success in college. At every step both natural and supernatural motives should act as stimuli to optimum performance. In this manner counseling can assist young men and women in Catholic institutions of higher learning to achieve greater realization, to employ their God-given talents to obtain the best results.

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The U. S. Office of Education has published a book listing scholarships and other types of financial aid available to undergraduates at American universities and colleges. It may be obtained for \$1.00 at the Government Printing Office, Washington, D. C.

* * *

Sister Thomas Aquinas, a member of the Sisters of the Blessed Sacrament for Indians and Colored People, was drowned last month in the Chargin River near Cleveland, Ohio, in an attempt to save one of her pupils who had fallen into the water.

RUSSIA HAS STOLEN A MARCH ON US

By Rev. Thomas F. McGann, S.J.*

THE ALL-BUT-TOTAL DESTRUCTIVENESS of thermonuclear weapons has made modern warfare a means of realizing national policy which recommends itself only to the most desperate of politicians. Thus the rulers of the Kremlin, never ones to put all their eggs in one basket, have adjusted their strategy to the new situation. They hope now to achieve the Communistic dream of world domination through economics. They have their country well launched on a vast economic program whose ultimate objective is to make it the foremost industrial nation of the world and to reduce the United States to the status of a second-class power by seizing the foreign markets upon which our prosperity so largely depends.

Thirty years ago the notion of Russia challenging us industrially would have been somewhat ridiculous. Industrial prowess depends in the final analysis on scientific brains, and in 1928 when the first five-year plan was in effect, a scientifically educated Russian was a rarity. American engineers had to be brought in to build their famous Dnieprostroi dam.

RUSSIA'S EMPHASIS ON SCIENCE

Since then, however, the Soviets have inaugurated an all-out educational program with the major emphasis on science. Compulsory education for children from seven to seventeen has brought some forty million boys and girls to the primary and secondary schools. After the seventh grade the less-talented are shifted to vocational courses. The brighter ones are given three more years in what are therefore called the "ten-year schools."

Recognizing the importance of making maximum use of their national brainpower, the Soviets are very careful about this sifting of talent. They find that the ardor of the young to become intellectuals has to be cooled. Through propaganda the pupils are

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reminded that their sole ambition should be to become as productive members of socialistic society as possible, that it is better to be an excellent weaver than a mediocre doctor.

In the ten-year schools there are no electives. Forty per cent of the time is spent on science and mathematics. Despite the dawn-to-dusk sessions and the excessively long Russian school year, student interest and application are at a maximum. An American congressman who stepped into a Moscow bookstore not long ago found it overrun with teen-agers and was amazed at the enthusiasm with which they pored over and discussed textbooks of science.

The number of students in the concluding three grades of these schools was increased by more than five million in the period 1950-55. Since the educational level of their graduates is that of an American high school senior, the schools clearly provide the Soviet economy with an abundant supply of rather well-educated youngsters.

The best of the ten-year graduates, about 400,000, go on for higher education. The Kremlin has little difficulty in attracting the more talented half of these into science and engineering. All education in Russia is by state scholarship, and science students receive higher stipends than those in any other curriculum. They are paid 490 rubles a month in the *technicum*, and up to 1,000 rubles in the graduate schools. Since the average monthly pay of an industrial worker in Moscow is about 950 rubles, this is a not inconsiderable enticement.

Then too superior students are attracted to the study of science by the prospect of greater freedom. Even in Stalin's time, when the scientist often felt the hot breath of the commissar on his neck, top scientists enjoyed more freedom than was the lot of persons in any other profession. Pavlov was plied with honors and his work financed by the government until his death in 1936, despite his saying that he "would not sacrifice the leg of one frog for this whole socialistic experiment." Since Stalin's death Soviet scientists have been enjoying a maximum of freedom.

A further incentive is the high esteem in which top-flight scientists are held. It is said that in Russia the most talented theoretical scientists are second in prestige only to Praesidium members, Red Army marshals, and ballerinas. The president of the University of Leningrad, himself a leading theoretical physicist, is paid about

40,000 rubles a month, fifty times as much as a factory worker. It is perhaps anomalous that a country which is dedicated to the most thorough going materialism should reserve its highest rewards for those best able to deal with that spiritual entity, the abstract idea.

A SMASHING SUCCESS

Quantitatively the Russian program of scientific education has been a smashing success. In 1955 they turned out 130,000 engineers and scientists while the United States graduated only 60,000.

Nor should it be thought that these products of the Soviet universities are simply hacks. A group of thirty-six British and American scientists who were questioned on this point gave it as their opinion that "in the purely theoretical fields, Soviet scientists are as good as any in the world," that "Soviet Russia's leading mathematicians and pure scientists are as creative and as profound as the best in the West," and that "Soviet Russia would land at least one man on anybody's list of the top ten theoretical physicists in the world."¹ Only last summer the Russian Bogoliubov dazzled an audience of theoretical physicists in Seattle by proposing a new technique for attacking the deepest and thorniest problems in nuclear theory. The judgment on this technique was that it "promises to succeed where all other mathematical methods have failed."²

The phenomenal success which Russia has had with its program of scientific education does not of itself constitute a challenge to our industrial supremacy. The Soviet's new-found brainpower would be of little practical significance were it not for the Kremlin's complete control over the Russian economy. This control has made possible their unbelievable and completely inhumane concentration on heavy industry, to the almost total neglect of consumable goods. It has enabled them to hold Russia's consumption level to one-fourth of ours while their economy has grown to one-third of ours. The historically cheap Russian labor force, now at last harnessed for efficient production by the new scientific know-how, constitutes a threat to our industrial supremacy which is serious indeed.

¹"How Good Is Soviet Science?" *Fortune*, LV (February, 1957), pp. 117 and 189.

²*Ibid.*, p. 121.

AMERICAN SCHOOLS' NEGLECT OF SCIENCE

Our purpose is not to discuss the purely economic aspect of this threat beyond saying that we must avoid inflation. We must not imitate the English workers who, to judge by their wage demands, seem bent on pricing British exports out of world markets.

We shall confine ourselves to the educational aspect of the Russian challenge. It is evident that our country can maintain its industrial primacy only if our colleges and universities supply it with a steady stream of scientific brainpower.

In this respect American education has failed lamentably. Each Sunday the *New York Times* carries some thirteen pages of want ads, each item being an attractive offer to the scientifically trained. Industry wants to expand, but the scientists are not available.

They are not available because the elective system has resulted in such a growth of the "easier" social studies curricula that the more difficult scientific disciplines have been crowded out. One prominent educator has said that, despite the billions since spent on education, we were better educated as a nation fifty years ago. In 1900 almost 84 per cent of our high school students took science courses. Today only 54 per cent take them. Only one-half of our high schools now offer courses in physics. One-quarter offer neither physics nor chemistry, one-quarter no geometry.

In the fall of 1955, out of 4,479 freshman applicants who took the mathematics placement examination at Ohio State University, 887 had to take a remedial course, and over 1,000 a pre-remedial course. No wonder we are faced with a mathematical manpower shortage. And since almost every advance in science seems to indicate that Pythagoras was not far off in holding that everything is numbers, our country may well pay dearly for it one day.

A RAY OF HOPE

The picture is not altogether bleak. The many parents who have read Rudolph Flesch's book *Why Johnny Can't Read* are beginning to ask questions of Johnny's teachers and, let us hope, of themselves. Admiral Rickover has suggested that industry, which stands to profit most immediately from any new supply of scientific brainpower, might provide the solution for our educational problems, at least in the matter of science teaching. He would have the youthful

intellectual elite of the nation sorted out at the age of ten or eleven and trained apart in about twenty-five secondary schools established by industry. His hope is that, with little attention paid to Dewey-approved teaching methods and more emphasis on preparation for graduate study, these schools would have the student ready for college at the age of sixteen.

The similarity between what the Admiral suggests and what the Russians are already doing is apparent. His proposal points up one of the facts of the cold war: the Soviet Union has stolen an educational march on us. The youth of Russia has challenged those of America to a brains race. The only remaining question is whether our young people will accept the challenge and put their games away—for country and for God.

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"The Catholic Digest Teacher," a new publication designed to introduce adult reading to junior and senior high school students, is being published by "The Catholic Digest," St. Paul, Minnesota.

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The Franklin Medal, most coveted award of the Franklin Institute in Philadelphia, was presented last month to Dr. Hugh Stott Taylor, dean of the Graduate School and professor of chemistry at Princeton University.

* * *

Human Rights Day, sponsored by UNESCO, will be celebrated this year on December 10. Materials for schools may be obtained by writing the U. S. National Commission for UNESCO, Department of State, Washington 25, D. C.

* * *

American graduate students will have a chance to study in Belgium, Luxembourg or the Netherlands under the Fulbright scholarship program for 1958-59. Candidates may apply to the Institute of International Education now.

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The Advancement and Placement Institute (Box 99, Greenpoint Station, Brooklyn 22, New York) has published the first annual "World-Wide Graduate Award Directory." It contains complete information for students seeking aid in graduate study and may be obtained from the Institute at \$2.00 a copy.

SOME ASPECTS OF THE ART OF TEACHING WOMEN

By Sister Mary Eileen, I.H.M.*

THE ART OF TEACHING includes both the development of intellectual virtue and the development of those affective satisfactions which insure the depth of the habit, and the art of teaching women differs from the art of teaching generally. The art of teaching deals with the problems of how to make knowledge valued, loved and continued for its own sake. Through the ages there have been some pessimists who felt that women were better left untaught; far from agreeing with such uneasy gentlemen, I firmly believe that women can be both educated and modest. My purpose here is to identify those elements which make the teaching of women different from other kinds of teaching and then to show how these elements can be made operative in the classroom. Further, I limit the discussion to the art of teaching leaving the science of teaching for future consideration. Fortunately, the problem of how to make women modest may be considered outside the scope of this article.

Whereas on the intellectual level we can assume that women are as well endowed as men, on the psychological level we must grant many differences which condition the drive for learning and the direction that drive is to take. These two factors have a bearing on our goal to make learning loved, valued and continued for its own sake.

WOMAN'S SPIRITUAL LEADERSHIP AND LEARNING

Woman as she was created by God has a specific role in life: motherhood. To fulfill the purpose for which she was intended, God bestowed upon her certain characteristics on the psychological level (we are concerned here only with this level) essential to the realization of this end—characteristics which mark her for spiritual leadership in the world and which as a result modify her intellectual activities. Woman is the passive agent in the partnership of creation and this very passivity makes her a creature of hopes, and dreams, and plans. It is from her dreaming heart that she derives the courage

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for her life of sacrifice. To this God has added great capacity for suffering that she may endure the long months of pregnancy, the labors of childbirth, and the vicissitudes of family life in general; deep tenderness for the weak and the helpless, that she may persevere in the rearing of her family; a delicate emotional mechanism to make her responsive to their needs; keen sensitivity to beauty, that she may awaken in them a response to Eternal Beauty; holy resignation, that she may surrender them back to God when He calls; and finally complete dedication to a cause to help her fulfill her vocation in its totality. These characteristics which stamp the individuality of woman can be both an asset and a hindrance in the development of intellectual perfection. In order to draw from them the greatest possible assistance in the educative process, we must understand their value for the art of teaching.

In general women do not expect to utilize their intellectual training to support and maintain a family. They do not look forward to becoming the family breadwinner and consequently the immediate usefulness of intellectual and professional pursuits does not seem pressing or important. To make the intellectual life a worth-while and urgent goal, we must show its relation to woman's spiritual leadership. Because of woman's passive nature, she gives herself less readily to abstract activities as a sort of husbanding of her resources for the physical creativity of motherhood. Her emotional sensitivity draws her to concrete realities and to the immediate solution of problems particularly those involving human relations. She remembers concepts that are associated with her feelings more readily than those associated with abstract formulae. She is capable of prolonged and minute attention to a task and especially to tasks developing from the activities of the practical intellectual virtues. In her search for truth she is seldom satisfied with the abstract and coldly objective projects of theoretical science. Now these factors cause women to react in their own way to the stimulus of the intellectual life and the best results in the art of teaching will be achieved if in constructing our curricula and in approaching the course content we bear in mind: (1) Woman's capacity for complete dedication to a cause and insist upon the intellectual life as a prerequisite to spiritual leadership. (2) Woman's response to a need in others and direct her toward those professions in which she can give of herself. (3) Woman's concern for people and stress those fields dealing with human relationships. (4) Woman's response

to beauty and include the fine arts. (5) Woman's facility in creating on the practical level and expose her to the practical arts. (6) Woman's need to love and be loved and give her a deep and sure formation in theology.

Now I have not meant to convey the impression that woman because of these differences is to be placed on a lower intellectual plane than man, but rather do I insist that because of these psychological tendencies woman will respond more completely to learning when it is geared to these differences. To make each of these points concrete let us consider the means through which these ends can be achieved.

The life of the mind requires a leisured pace, a quiet contemplation, a gradual fruition for its development and woman, conscious of her need to fulfill herself in motherhood, is impatient of the long process of intellectual formation. In order to make the life of the intellect a desirable goal for woman, it must be presented as a good not only in itself, but also as a good essential to the fulfillment of her destiny. Woman's role of spiritual leadership should be the subject of repeated emphasis throughout the college years. It should form the basis for orientation activities, it should be recalled by at least one major lecture, and should be followed up by constant faculty reminder. The value of concerted and continued faculty support of this point will give the goal an importance and a desirability which will keep the will aware of the motive and help move it to action. This repetition is necessary in order to fix the goal so firmly in the intellect that it will always be ready to influence the choice of the will. Our Holy Father's address to the women of Rome in 1946, entitled "Your Destiny Is at Stake,"¹ can be used to show the students the possible impact of their spiritual leadership. Pius XII points out that their role is one stretching out beyond the home into the ballot box, the office, the legislative halls, the press, and the school. To engage in this far-flung apostolate woman must have a solid intellectual formation.

PREFERRED AREAS OF LEARNING FOR WOMEN

The intellectual apprehension and conviction of the value of the intellectual life for woman in view of her spiritual leadership must

¹ Pius XII, *Your Destiny Is at Stake* (Washington: National Catholic Welfare Conference, 1946).

now be joined to repeated satisfaction with the learning process. This satisfaction will arouse more compelling motives for persevering in the choice. For it is only when the intellect sees clearly and the will chooses freely and constantly the life of learning, that we can hope to have it loved and continued. Satisfaction with the choice can be deepened by directing woman toward those fields of learning which gratify her natural inclinations and which contribute directly to her preparation for motherhood. These are the subject areas of the social sciences, the literatures, the fine and practical arts, the sciences, but developed in such a way as to make woman conscious that they are fulfilling a definite need in her. To effect this our students will need to understand themselves, and certainly a unit of their psychology course could be devoted to the study and discussion of feminine psychology. With this background they will be able to help in their own educative process by bringing to the subject matter of their choice a consciousness of their own needs.

The social sciences dealing as they do with the problems of human interactions are of immediate interest to women; the sciences, both biological and physical, can be readily directed toward the needs of women. A thorough treatment of embryology would help to banish misinformation and to create an atmosphere of security and confidence concerning reproduction, while the general course in physical science could stress the principles of energy, electricity, and chemistry in their applications to the gadgets of the modern home. Great literature which shows not only how life is, but also how it ought or ought not to be lived, provides the content upon which the standards of right judgments may be exercised. To live a complete life woman needs to surround herself with beauty. The fine arts give her the criteria for the appreciation and selection of the beautiful. Certainly we do not want our students to leave us thinking *Blue Boy* a contender in the Bay Meadows Derby or that Da Vinci is a first baseman for the Dodgers! The practical arts too have their place in our ideal curriculum. Courses in child guidance, or foods or clothing make fine electives although we may prefer to prepare our women for the home not so much through specific courses as through the development of an attitude of mind which will translate the Christian ideal of home making into terms of daily living.

MAKING LEARNING LOVED

Our discussion now brings us to a consideration of the role of the teacher in making learning loved. According to St. Thomas the "teacher must have explicitly the knowledge he causes in another." And further he adds, "The teacher, then, excites the intellect to knowing those things which he is teaching as an essential mover, leading it from potentiality to activity."² From these two quotations we can see that St. Thomas demands from teachers a high standard of scholarship as well as the ability to stimulate learning. Gilson adds that the "ultimate end of our pedagogy should be to teach students to learn by themselves, because, in fact, there is nothing else we can teach."³ The Catholic colleges in justice must provide these two components of teaching in its staff. Not only must the teacher have a well-grounded knowledge of subject matter but he must be provided with continuing opportunities for renewing and deepening the grasp of his speciality. A system of limited teaching loads and sabbatical leaves will help greatly to direct the faculty to new intellectual work. A consensus of opinion among educators would seem to indicate that as a rule, teachers who are actively engaged in research bring to their classrooms a new enthusiasm and an activation of their own learning powers which reflects itself in better teaching. This is because in activating his own learning procedures he is more likely to communicate to his students the step by step process by which he learned himself. Pegis explains the process thus: "He [the teacher] must relive the intellectual process that was necessary to his own learning and that is now necessary to the learning of others. For it is this intellectual re-learning, relived and reexperienced, present, active, and fresh, that is the beginning of the learning of the student."⁴

CONTINUING PURSUIT OF LEARNING

The Catholic teacher, moreover, recognizes that learning is not an end in itself, but rather that the pursuit of truth must lead him

²Quoted in Mary Helen Mayer, *Philosophy of Teaching of St. Thomas* (Milwaukee: Bruce Publishing Co., 1929), p. 65.

³Etienne Gilson, *The Eminence of Teaching* (West Hartford: Sullivan Press, 1953), p. 13.

⁴Anton Pegis, *Teaching and the Freedom to Learn* (West Hartford: Sullivan Press, 1953), p. 23.

beyond truth to God. The end of learning must always be wisdom, not knowledge. St. Thomas sought wisdom at its source and certainly his prayer was heard. Father McCormick in his book, *St. Thomas and the Life of Learning* points out the Angelic Doctor's dependence on direct help from God when he cites St. Thomas' beautiful prayer before study. "Give me," he asks, "keenness of understanding and the capacity to retain, measure and ease in learning, subtlety in interpreting, and the fluent grace of speech. Set right my beginning, direct my progress, give completeness to the issue."⁵ In this prayer St. Thomas admits that knowledge comes to us not only through the guidance of the teacher and through the independent activity of the learner, but also from the intellect with its innate intellectual virtue of understanding, or in other words, directly from God. Gilson marvels over the activity of the virtue of understanding in these words, "Left to himself, provided only that he be out of infancy, a child performs marvelous intellectual operations. The first time he says 'dog,' he has already seen things, perceived analogies between them, formed the abstract concept of a class, and attached a name to it."⁶ The natural intellectual function can be quickened by direct supernatural aid. Father White in *How to Study* quotes St. Thomas' advice to a brother who asked him how best to study, "Do not cease from devoting time to prayer; . . . In prayer only do we stand face to face before that Teacher without whose constant assistance and light we can learn nothing."⁷

THE TEACHER OF WOMEN

There is one other factor to consider before leaving our discussion on the part the teacher plays in making learning loved. And that is the personality of the teacher. On this point two words should suffice: Christ-likeness. Exercise the kindness of Christ, the gentleness of Christ, the interest in others of Christ and you will have the student world at your feet, not because you seek popularity but because you seek to make learning loved through the human equation. Subject matter in itself seldom inspires enough

⁵ John McCormick, S.J., *St. Thomas and the Life of Learning* (Milwaukee: Marquette University Press, 1942), pp. 7-8.

⁶ Gilson, *op. cit.*, p. 9.

⁷ Victor White, O.P., *How to Study* (Oxford: Oxonian Press, 1947), p. 9.

enthusiasm to keep students at work especially when their friends start walking down the Church aisle to the tune of Lohengrin. Seen through the eyes of a respected and Christ-like teacher, however, it takes on the character of high adventure.

Thus filled with the confidence that comes from mastery of subject matter, stimulated by the adventure of seeking new truths, armed with the protective insight that Christian learning stops not with truth but leads us to a fuller knowledge of God, the teacher will have adequate tools with which to make learning loved and pursued.

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Dr. C. J. Nuesse, dean of the School of Social Science at The Catholic University of America, has been re-elected chairman of the Board of Foreign Scholarships, which determines policies and awards international educational exchange grants authorized by the Fulbright Act.

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The National Catholic Educational Association reported last month that 240 of the nation's Catholic colleges and universities enrolled 4,314 foreign students during the school year 1956-57. The survey indicated that 1,113 of these students received some form of scholarship aid and that 918 of the students getting aid received it entirely from the college or university they were attending. There are about 14,000 Catholic foreign students studying in the United States out of a total of about 40,000.

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The National Catholic Welfare Conference's Department of Education has approved the Kodak High School Photo Contest for 1958.

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Lay teachers in the elementary schools of the Diocese of Belleville, Illinois, are 25 per cent of the teaching staff. Today there are 105 lay teachers in the schools; in 1947, there were only seven.

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Enrollment in the parochial schools of the Archdiocese of Los Angeles this year is 135,000 pupils. Last year 93,463 Catholic pupils in the public schools within the confines of the Archdiocese attended Confraternity of Christian Doctrine classes.

THE PRESENT CHALLENGE IN ENGLISH TEACHING

By Sister Mary Denise, R.S.M.*

A WELL-KNOWN AUTHOR and teacher of college English has written in her autobiography that English is "more closely related to life than any other study, even than the sciences; it embraces literally everything within its invisible and illimitable boundaries. . . . It seems the handmaiden of the other subjects rather than the mistress of them all, simply because no other subject can be understood without it."¹ Teachers of English, on whatever level, are undoubtedly quite well aware of the all-embracing nature of the subject they teach; what they may sometimes forget is the tremendous influence it is within their power to exert as they guide young minds through the wonders of literature and the potentialities of language.

MEDIOCRITY IS INEXCUSABLE

With our philosophy of life under fire and our philosophy of education more openly and fiercely challenged than perhaps ever before, the dedicated men and women who teach English in Catholic schools during this atomic era enjoy an unprecedented opportunity. In the words of a great pontiff, "We thank God that we live among present problems; it is no longer permitted to any man to be mediocre." And mediocrity in English teaching is least excusable, since here, more than in any other subject except religion, occasions for instilling Christian principles, for building Christian minds, are limitless. Whatever the subject taught in the classroom of a Catholic school, the ideal is to teach Christ, who is Truth, as well as Way and Life. The goal of all our efforts is to form minds that think as Christ thought, to train wills that strain for the moral perfection exemplified in His earthly life. If the objective of every school is to train thinkers, our objective is to train Christian thinkers.

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¹ Mary Ellen Chase, *Goodly Fellowship* (New York: Macmillan Co., 1939), pp. 267-268.

Complicated by the materialism and the secularism of the times, the task is both more difficult and more excitingly attractive than ever before. How can English teachers meet this challenge?

CONCERN FOR HUMAN QUALITIES OF PUPILS

First of all, if there is to be any real rapport between whom we teach and what we teach, we must be well versed not only in English language and literature, but also in the nature of the children before us. In every Tom, Dick, and Harriet we must see a creature fallen from grace but restored—or capable of being restored—in the sparkling waters of Baptism. We must also see each child with his own peculiar individual differences: his particular proneness to arrogance or indolence, to introversion or to worldliness; and his fine, generous impulses which betray him so unmistakably as a royal child from the household of his Father, God. Without this awareness of the human qualities of our pupils, we shall hardly make English come alive. To a still lesser degree shall we be a Christian leaven, sublimating everything we teach to the level of Christ's teaching.

Given this understanding of and love for the pupils whose minds and wills are entrusted to our guidance; and given, it goes without saying, an unquenchable enthusiasm for the English language and its masterpieces, we are equipped to begin. Our raw material is living language with which we propose to form speech habits of which militant Catholics will have urgent daily need. Learning the fundamentals of grammatical and eloquent expression is a process that goes on for twelve, perhaps sixteen, years of schooling. The good English teacher, wise in her own word hoard, will instill a sense of the power of words. The crying need today we all agree is for complete Christians who are also articulate Christians. We must motivate our students by reminding them again and again that speech—oral as well as written—is one of the great dignities of man and that, deprived of its full development, man is hampered, crippled. As a Christian, he is also hindering the work of Christ, who looks to him as a mouthpiece in a de-Christianized world.

SPIRITUALIZING THROUGH LITERATURE

Once motivated, the techniques of expression become, in large part, a mechanical process. But in the handling of literature we

have a supreme opportunity for spiritualizing the minds of the young, of enticing them from neon lights to stars, from the clutches of the "hidden persuaders" to the sweet embrace of spiritual treasures. The most powerful implements we can put into their hands are good books, which of all things material are most wrought out of the stuff of the soul. The classics offered—from *Beowulf* to T. S. Eliot—all have their roots in Christian culture. Even pagan writers have unwittingly served the cause of Christ. In their search for beauty, in their quest for reality, whom were they seeking but God? The wise teacher will know how to instill awareness of these Christian wellsprings, not indeed by moralizing but rather by expert guidance in opening the kernel of truth or goodness or beauty on the printed page. Father Gustave Weigel, S.J., has warned teachers against the "pitfall" of making scholarship and teaching an apologetic for the Church:

The Church does not need our defense; it does not want our expansion of her life. The teaching of literature and the researches in it should not be directed to the writing of the Catholic novel or the great Catholic poem. It should be engaged in the study of literature and poetry as such. A Catholic artist makes Catholic art without trying to be a Catholic artist.²

Nevertheless, subtly but certainly we can lead young inquiring minds to see that all of life, reflected in books, is bathed in the sunlight of the Word made Flesh and that it is when men and women ignore or reject this light that darkness falls.

Thus the English class becomes the handmaiden of the religion course. Whereas in the religion class the student learns how to worship and to live, in the English course he is face to face with life itself, as it is lived in the pages of great books which faithfully mirror life. An outstanding American critic in a review of a current novel comments:

[The book in question] like all really first-rate novels, is an exploitation of moral responsibility. Each person who inhabits the story is constantly confronted (though he does not always realize it) with the series of moral questions which confront all of us: How should I conduct myself?

²Gustave Weigel, "The Role of the Teacher in the Formation of the Intellectual Virtues" (Unpublished address).

What is my duty? Can I escape this hard choice before me? What do I do next?³

Who will deny that all great books have this aspect of moral responsibility, this preoccupation with human acts and their consequences? The child's experience is necessarily small; through carefully guided reading, he widens that experience and becomes more mature, more ready to face life and its inevitable dilemmas when school days are over.

The English teacher's responsibility is, perhaps, more grave than that of her colleagues in other fields. Unless she is herself aglow with the divine spark, she will hardly enkindle a class. She will face a terrifying risk, for if she fails to irradiate light, she will surely disseminate darkness. Unable to make her subject come to life, she will slay it beyond hope of resurrection. The world is filled with people who shudder at the mention of poetry: at whose door lies the blame for such a sorry situation?

OUTCOME IN ATTITUDES

The great outcome of English teaching, beyond that of imparting literacy and culture, is the building of attitudes. At the close of a school year, it is unlikely that we shall be able to count our gains for a statistical report; our successes may almost never appear in a tangible way. As Mr. Frank Sheed has remarked, "The value of any education begins to show ten years later." The study of English will not always help our students to earn a living; but dynamically taught, it will help them to live—more responsibly, more completely, more joyously.

The world of books too is charged with the grandeur of God. As keepers of the gateway to that world, we must swing wide the door for a TV-bred, comic-book-nourished youth. Give the boy a taste for books which ennoble and enrich, and you have helped to form a man who can distinguish the gold from the tinsel of life and who can rise above the sordid or merely humdrum existence to which he may be condemned. The English teacher who operates within the context of religious consecration cannot afford to ignore this.

³ John Fischer, "The Editor's Easy Chair," *Harper's Magazine*, CCXV (September, 1957), p. 20.

STUDENTS WORKING AFTER SCHOOL — ADVANTAGE OR DISADVANTAGE?

By Sister Mary Xavier, O.S.U.*

"OH, SISTER," SIGHED MARY, "I'm so sorry that I can't be in the play. You see, I can't stay to practice. I work from four to six."

Rather impatiently and dejectedly I answered, "But Mary, from the tryouts we've had, I discovered that you are the best suited for the leading role in our class play." Mary looked at me yearningly. I knew that she loved drama and that she felt complimented at my choice of her for the much coveted role of "Peg." Just another teen-ager, I hastily thought, caught up in the web of our materialistic age and who is making a wrong choice in the question of relative values. But is Mary really making a mistake in her solution to one of the problems of life by choosing what seems the less valuable and presently seems attractive to her in preference to the more valuable which has a more distant goal? This, I mused, involves an issue which teachers need to investigate.

In conversation and exchange of ideas with other teachers in high school I know that mine and Mary's dilemma is a common one. Apparently many youngsters are not only showing poor scholarship but are also passing up extracurricular activities—clubs, sports, drama, parties, dances, and the like—which complete and round out the school's program in order to hold part-time jobs. Both the faculty and the students often feel frustrated on this account. Is working after school a necessary evil?

Because we teachers feel that our students aren't studying as much as they should, because we feel so thwarted in our plans at times, due to our students rushing out of the building and refusing to stay one minute after the bell rings in order to get to their part-time jobs, we teachers are inclined to view this situation from only one perspective—ours. Nevertheless, it is only fair to our students for us to see their standpoint too, and while viewing the problem to note both the pros and cons of this perplexing and debatable question.

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If all our students were alike in such respects as aptitude and love for learning, if all came from families of the same social and economic status, if all had an equal idea of intellectual values, then all our school problems would vanish like vapor. But our students temperaments and talents, outlooks and needs are as varied as our students are numerous. Along with other problems involved in these facts, the one of working after school hours poses a complex question.

WHY DO PUPILS WORK?

But just take the time to quiz around in your school—find out why they work and you will be surprised. Says Joe, "I want to finish high school but I don't like to study. My dad won't let me go out every night, but since I got this job, he isn't constantly nagging me to study and my job is interesting. I still get passing marks and besides I have more money to spend."

It seems that many of us, religious teachers especially, become too idealistic and forget many of the stark realities of life. One of the surprising facts that teachers who are really looking at this problem squarely discover is that for many students, working after school is not a matter of choice. Some of our students must work and support themselves if they wish to continue high school. Judy who represents this group candidly tells you, "Sister, I use all my baby-sitting money to buy my clothes, to pay my bus fare and lunch money."

Yes, there are many boys and girls who hold part-time jobs after school and on Saturdays who otherwise might leave us after they are sixteen for full employment either because they must support themselves or make a contribution to the family support. Pat, another representative of this group, for whom an after school job is a must, hung his head while he confessed shamefacedly, "My father spends his money at the liquor store and mother needs the money I earn for the groceries."

Under certain circumstances it is good for youngsters to begin helping with family expenses. Catholic parents generous enough to raise a large family and who sacrifice and deny themselves in order to give their children the advantage of a Catholic education need and welcome the contribution that Johnny and Mary make by helping to pay for their books, tuition and clothing.

EMPLOYMENT AND DELINQUENCY

There is another important consideration which favors high-school employment. It has to do with one of the big problems of our society—delinquency. In discussing delinquents much is said concerning the proper use of leisure, the importance of recreation, hobbies, and so forth. In keeping with the law our boys and girls must stay in school until they reach sixteen or eighteen. Many of them simply do not like to study and consequently simply will not; as a result they have a great deal of time on their hands. Many of them do not know how to use this leisure well; there are not enough recreation centers to accommodate them and what is more some of these "rec clubs" are undesirable. As a consequence many boys hang around on street corners or in front of the drug store with a gang who conceive all kinds of ideas for excitement and mischief. This type of youngster would be much better off at work after school hours. All of us are familiar with these gangs—parents worry about them and the community is eager to dissolve this problem which so easily lends and leads to delinquency. This question is a down-to-earth one, "Bad kids are bored kids, . . . they get what they want too easily. If they learned to work with their hands, they would be better off."¹ What is more, many juvenile crimes are prevented through part-time employment and many more could be forestalled if more boys who won't study after school would have part-time jobs.

Yes, a reasonable amount of work after school can afford protection against the dangers of idleness—too much spare time is neither good for the body or the soul, for youth or for the community. "Idleness is the devil's workshop," and leads to all types of mischief. Wouldn't it be better for Larry to use that excess energy in useful and gainful employment rather than risk the temptations which might beset him on account of inertia?

"Youth behaves like a bystander instead of a junior partner and heir," said Dorothy Thompson. We all know boys and girls who have grown to manhood and womanhood without having done one honest day of work. A few generations ago boys and girls had chores to do at home—boys milked the cows, carried in the wood, planted gardens; girls helped with the canning, with the washing,

¹G. G. Nicolaysen quoted in "Letters," *Newsweek*, L (September 2, 1957), p. 2.

ironing, and cleaning. But technology and urbanization give us milk in bottles, automatic furnaces, canned goods, washers, driers, and mangles. Youth are full of energy but often, because of nothing else to do, use their pep in inane frittering. This fact is disturbing to some parents who see their sons and daughters growing "softies." Working part-time in industrial jobs could remove, too, the prejudice of working with one's own hands. This fact will favor a good outcome because presently industry needs workers and is likewise offering more security and advancement than white-collar jobs.

INFLUENCE OF WORK ON ADJUSTMENT AND SCHOLARSHIP

As a result of working part-time, many of our students develop a keen interest in some vocation and thereby find their life work. As Mary Jane said, "Sister, while I am doing nurses' aid duty I find that I love to care for sick people. I get a satisfaction that I am doing something worth while. My mind's made up. When I graduate I'm going in nurses' training." Conversely a girl working in a beauty shop may find the work disappointing and not at all what she imagined. She will look for something different.

And Jimmy remarked, "Because I noted in my part-time job at DuPont's that a college education and diploma can get you places, I'm going to study harder now, save my money and go to college after I graduate."

Yet there are some part-time jobs which are blind alleys which provide no stepping stones to a future career—pinboys in bowling alleys, ushers in theatres, soda clerks. Here, to be sure, the only rewarding features are pocket money and the knowledge that wages entail work.

Part-time employment is profitable at times for the maladjusted and emotional student. It can give him a sense of security and measure of confidence in himself which nothing else can. Working and mixing with adults can be an important factor in his progress toward maturity. And too, the consideration that he is a wage earner raises his prestige with his classmates. Don confided, "My boss likes me. I like him and the people I work with. They teach me many things about life and myself."

The results of some collaborative educational experiments checking on "boypower" by school authorities and bosses show not only that sixteen- and seventeen-year-olds are highly satisfactory on the

job but also that work improves their school rating. The after-school boy rates, in many instances, much like an athlete on the school team. To stay on the job, as on the team, he must meet requirements. The Lockwood and Vega plant managers, in conjunction with the Burbank and Pasadena, California, school authorities, conducted an experiment and found only *one* out of 200 studied in the experiment who lost his job because his scholarship suffered. In most cases, scholarship soared high also, because the boys saw that the mathematics and physics which they studied in school came in handy and were highly applicable on aircraft jobs. In this instance their part-time job supplemented learning in school with real experience. The students also saw their ability to transfer their knowledge into money.²

TEACHERS' ATTITUDES TOWARD PUPILS WORKING

Teachers do well to reminisce—to recall our own teen-age years. Most of us belonged to that bracket of society who received only a small allowance a week. Remember how attractive life with all its “pomp and pageantry,” its trinkets and fanfare was when you were sixteen and how important it seemed to have the wherewith to buy those trifles and accessories, admissions to this and that? Your students are going through this same phase now and see a means of getting these highly important fiddle-faddles by getting part-time jobs. That’s something to make us think and which encourages us to have patience with our students. Teachers should relive their adolescent years in order to be more understanding, and in addition we ought to augment this remembrance by considering, too, the further demands of comparative society. A job that does not consume too much of students time can be a boon to them.

It seems that most teachers are on the offensive, being much opposed to high-school students working after school hours, and we must admit that these teachers have some weighty arguments to present against students working. They know that for many students part-time jobs are not a necessity but rather a matter of choice. So they reason, that if Joan didn’t feel that she had to keep up with Barbara in clothes, or if Cynthia and Johnny could pass the snack bar without stopping in, or if Rosie didn’t have to have the newest disc that Bill tells her he has, or if Tommy didn’t always

² *Business Week* (June 5, 1943), p. 86.

have to have a pack of cigarettes in his pocket or Donna a pack in her purse, or *ad infinitum* they didn't have to have everything they see, then our young people would be satisfied with the modest allowance their parents give them. A recommendation is to teach them to live within their means. The consensus of opinion of teachers is that in our American society most boys and girls are well supported by their parents and do not need to work. In addition many parents do not wish them to work but would much rather that they spend their time advancing themselves in application to study.

Teachers likewise note that in trying to keep up with the pace that students set for themselves, in their feverish pursuit of plenty of pocket money, many of them are unknowingly endangering their physical and mental health "by burning the candle at both ends." The complaint of teachers is that the drowsy and languid attitudes of our students, some of whom actually fall asleep during class, is caused by fatigue due to late night jobs. It is inevitable, after working late, that they will either have to sit up into the wee hours or not get their assignments done at all. These students are dividing their energy and consequently their school work is suffering. Going to high school is a student's job and a big one at that. Wouldn't it be better, many teachers rightly argue, for them to stick to their books now and resultingly find themselves in later years better equipped for life?

INFLUENCE OF WORK ON HEALTH AND STUDY

Statistics about employment of teen-agers show that it continues at a high level. The U. S. Census Bureau reports that about 1,700,000 students between the age of fourteen and seventeen are working part-time. This is equal to about 21 per cent of the 8,111,000 students in high school. The significant and momentous items for parents and teachers to consider are: Does their employment infringe on school work? does it undermine their health? does it place them in occasions of sin? does it keep them from enjoying family life?

It is not easy to determine the effects of work upon the scholastic achievement of students, but Anspaugh made an interesting study to determine qualities related to high scholarship in secondary schools. Many students, he found, in the lower group worked four

and five times a week with as many as four and five hours of work per day. He discovered that students in the top 5 per cent of the class did little outside work; nevertheless, it is revealing to discover that there was no discernible indicant that doing a reasonable amount of work, say up to ten hours a week, had any bad effect on school work.³

To be sure, we know, hearing the money jingle in their pockets, that pupils in all the grades in high school work after school hours with the bug biting them harder and with the percentage of workers rising as they reach the eleventh and twelfth grades. Sister Mary Grace, after an investigation, found that pupils who had maintained an average mark of 80 or more in their freshman and sophomore years found it harder to reach a consistent mark of 70 in the junior and senior years.⁴

Many intelligent people reason along with teachers in this fashion: You go to high school only once. Your working years are long and are built, to a great extent, upon your education. *Ergo*: Make the best use of high school, put everything you have into it, and get the most out of school. As a matter of fact, teachers have the information from former graduates, hardly out of high school, who already begin to regret their former *laissez faire* attitude to study, and to the use of wide opportunities for development offered them by the school. In many cases, it was the desire for extra spending money and work experience that caused this regrettable situation. But the fact is that most employers would rather hire a well-informed student who brings with him the rich background of a general education and a good school record and who is thereby conditioned to do the work assigned to him.

CONCLUSION

And there, we have the pros and cons to part-time jobs after school. Is working an advantage or a disadvantage?

As varied as our pupils, just so numerous are the different solutions to this complex problem of working after school. The answer to it lies within the realm of individual guidance. Consequently,

³G. E. Anspaugh, "Qualities Related to High Scholarship in Secondary Schools," *School Review*, LXI (September, 1953), p. 339.

⁴Sister Mary Grace, O.P., "What About Student Workers?" *Catholic School Journal*, LVI (October, 1956), p. 257.

the expert advice of the counselor is needed, who will interview each student concerned, aiming to help him come to a decision as to his best line of action. Without doubt, he will find each problem and each solution highly individualistic. For the majority he will recommend sticking close to school work and taking part in all the activities offered for the development of boys and girls. Again, after considering all the conditions concomitant with particular students' life and temperament, environment, and other circumstances, the counselor will see favorable outcomes for certain students to engage in a reasonable amount of work.

This, it seems, is looking at our problem consistently and is dealing with it sincerely.

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The National Catholic Educational Association will hold its fifty-fifth annual convention in Philadelphia, April 8 to 11, 1958. The theme of the convention will be "The Right to Educate—The Role of Parents, Church, and State."

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Georgian Court College, Lakewood, New Jersey, celebrated its fiftieth anniversary last month.

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To meet enrollment demands in 1962, it is estimated that the Diocese of Pittsburgh will need 600 additional elementary and 350 secondary school classrooms.

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The Sisters of Social Service (884 Tift Street, Buffalo 20, New York) are selling Christmas cards in order to raise money to provide shelter for displaced persons from behind the Iron Curtain. Designed by a sister artist, eighteen cards cost \$1.00.

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Father Daniel Berrigan, a lecturer in theology at the Fordham University summer school, has won the 1957 Lamont Poetry Selection of the Academy of American Poets. His volume of poems, entitled "Time without Number," is being published by the Macmillan Company.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

CRITICAL ANALYSIS OF TEXTBOOKS USED IN CATHOLIC ELEMENTARY SCHOOLS, 1850-1900 by Sister M. Eileen Grace Beaton, O.S.F., M.A.

The purpose of this study was to discover which textbooks were used in Catholic parochial schools during the period between 1850 and 1900 and the extent to which these textbooks provided for the religious and moral training of the children.

By examining book reviews and advertisements in the Catholic periodicals of 1850 to 1900 the writer compiled a list of the authors and titles of 155 textbooks in the subject-matter areas of arithmetic, reading, geography, history, language, and spelling.

Criteria for analyzing these textbooks were based on implied or direct references to the practice of Christian social principles. In setting up the criteria the writer followed the format of the *Manual for Analyzing and Selecting Textbooks* by Clement.

The evaluation of these textbooks indicated a general deficiency in the possession of implied or direct references to the application of Christian social principles. The average per cent to which the 155 textbooks embodied Christian principles was 42.7.

A COMPARATIVE STUDY OF THE COMPREHENSION LEVEL IN GENERAL SCIENCE IN THE NINTH GRADE IN SCHOOLS THAT HAVE HAD REMEDIAL READING WITH THOSE THAT HAVE NOT by Sister Dorothy Guilbault, O. Carm., M.A.

This study aimed to discover the relative value of a remedial reading program for developing skill in comprehension in general science. Two groups, a remedial group and a non-remedial group, equated on the basis of I.Q. scores, participated in this study.

The Iowa Silent Reading Test, the Ruch-Popence, Form A, and the Cooperative Science Test, Form X, were administered to both groups at the beginning of the year. During the year a course in general science was given to both groups. At the end of the year

* Microfilms of M.A. dissertations may be obtained through the inter-library loan department of The Catholic University of America; information on costs will be sent on request.

Form B of the Ruch-Popence and Form Y of the Cooperative Science Test were administered to both groups. The mean scores of each were found. The interpretation of the scores was made on the basis of the difference between the means of the group with the "t" ratio as the criterion for drawing conclusions concerning the significance of the difference.

The following conclusions were drawn: (1) The extent of the relationship that exists between general reading comprehension and reading comprehension in the general science course makes it appear that ability to read material of a general informative type is associated with the ability to read material of a scientific nature. (2) The remedial program was profitable for the students of the remedial group. (3) From the low correlation between reading and knowledge of scientific facts it can be concluded that general reading skills alone do not indicate ability to understand scientific factual material.

THE PHILOSOPHY OF MAN IN BUDDHISM AND ITS EDUCATIONAL IMPLICATIONS by Rev. V. S. Alex Ranasinghe, M.A.

This is a philosophical study of man in Buddhism and its implications for education. As background consideration was given to the Buddhist theory of flux which is their answer to the question: "What is reality?"

The "no-soul theory," which is the Buddhist concept of man, was found to be fraught with great dangers for education. While it is true that Buddhism may have a high moral code, the philosophical basis of it is extremely weak. Were an educational policy deduced from its philosophy, education would have no goals; the pupils would have no higher dignity than animals; and character formation would be utterly impossible.

THE CONSTRUCTION OF A RATING SCALE FOR THE PERSONALITY TRAIT OF EMOTIONAL IMMATURITY IN HIGH SCHOOL SOPHOMORE BOYS by Rev. Robert T. Donohue, M.A.

One hundred eleven statements indicating the presence of emotional immaturity were gathered from 20 teachers. The 111 statements were sorted into 11 groups by 25 judges. The results of the judging were then calculated according to Thurstone's rank-

order method of scaling. Quartile deviations were also figured to determine areas of greatest agreement among the judges. On the basis of these values 18 statements were selected, 9 for each form of the scale. They were so chosen as to form a uniformly graduated series of scale values on each form.

To determine reliability of both scales 100 boys were tested by three teachers. The mean score for each teacher on each form was found. The mean score for each boy on each form was found by averaging the scores of the three teachers. The Pearson product-moment coefficient correlation between the two forms was .493. The Spearman-Brown formula for predicting the reliability of a scale of doubled length produced a reliability of .662.

A STUDY OF IDEALS OF CATHOLIC HIGH SCHOOL STUDENTS IN THE
DIOCESE OF MARQUETTE, MICHIGAN, by Rev. Howard V. Drolet,
M.A.

This is a survey investigating the kinds of ideals of adolescents in six Catholic high schools of the Diocese of Marquette. The total number of students who participated in the survey was 1,135.

Previous studies on ideals indicated that adolescents tend to personify their ideals. In this study the hypothesis was assumed that ideals expressed by adolescents are not always personified.

The resulting responses to the questionnaire by which the survey was conducted evidenced a large variety of ideals with the burden of choice tending toward non-personification. The distribution of the percentages of choices shows that the adolescents in the Catholic high schools in the Diocese of Marquette have expressed their ideals mainly in terms of occupational choice. With the exception of the senior girls of all six schools the choices could be classed as ideals of material values. The choices of the senior girls were predominantly spiritual values.

A STUDY OF THE GUIDANCE PROGRAM IN A SELECTED NUMBER OF
CATHOLIC SECONDARY SCHOOLS WITH SPECIAL REFERENCE TO
THE APPLICABILITY OF THE PRINCIPLES AND TECHNIQUES TO THE
SECONDARY SCHOOLS OF THE TRAVANCORE-COCHIN STATE, INDIA,
by Rev. Kuriakose Mialil, M.A.

This study aimed to discover the distinctive features of the guidance program in a selected number of Catholic high schools

and to determine the extent to which these features might be used as a pattern for setting up guidance programs in the secondary schools of the Travancore-Cochin State in India.

The services most extensively provided by the selected Catholic secondary schools were: religious guidance, educational guidance, extracurricular activities, and a tendency toward giving the students more responsibilities with greater opportunities for self-development through self-discipline.

The guidance program in such areas as orientation, health, vocational and placement services were not so well organized and consequently less effective.

The writer concluded that the findings could profitably be used to work out a guidance program in the secondary schools of Travancore-Cochin State, India, especially at the present time since the educational system of India is being organized to suit the new democratic form of government.

THE EDUCATIONAL WORK OF THE SISTERS OF MERCY IN NEWFOUNDLAND by Sister M. Basil McCormack, S.M., M.A.

This study outlined the educational work of the Sisters of Mercy in Newfoundland. The educational ideals of the foundress of the Sisters of Mercy and a sketch of the system of education in Newfoundland are treated in the opening chapter. Succeeding chapters are devoted to the establishment of schools before the formation of the generalate in 1916 and the schools established after the formation of the generalate. A review of the educational work of the Sisters of Mercy in relation to education in Newfoundland concludes the dissertation.

THE EDUCATIONAL THEORIES AND PRINCIPLES OF RICHARD MULCASTER by Catherine Atkinson Smith, M.A.

The investigation disclosed that Mulcaster had many views in agreement with modern educational theory and practice. He stressed the importance of elementary training, urged laying a good foundation in English before beginning Latin, advocated the professional training of teachers, and maintained that the teaching method should respect the powers of the child and aim to give him symmetrical development physically and intellectually.

HIGHER EDUCATION NOTES

There are more than 16,000 living alumni of The Catholic University of America. The University's alumni association celebrates its sixty-eighth annual homecoming, November 1 to 3. Fifty-seven members of the episcopate in continental United States are graduates of the University. Two-thirds of the degrees awarded by the University in June, 1957, were graduate degrees. Of the 912 earned degrees conferred, 84 were doctorates; 454, masters; 73, licentiates; 301, bachelor's. According to the report of a study by the National Academy of Sciences of the National Research Council in 1956, 543 doctorates in arts, humanities, and social sciences were granted by the University during the period 1936 to 1950. This figure of 543 did not include the hundreds of doctorates awarded in Theology and Canon Law. The other fourteen Catholic institutions listed in this study granted a combined total of 558 doctorates in the subject areas considered. In the study, Catholic University ranked thirteenth among all universities in the country granting the doctor's degree.

This semester's enrollment at the University is 3,737, 2,591 full-time and 1,146 part-time students. There are 945 priests, brothers and seminarians; 267 sisters, 1,464 lay men, and 1,061 lay women. This figure does not include registrants for Adult Education; in 1956-57, there were 3,181 registered for Adult Education.

In 1956-57, the University granted \$108,963 in endowed scholarships and \$123,815 in non-endowed scholarships. It also distributed \$227,930 of Government grants for scholarships and student stipends.

With construction of its new physics building and the addition to its library nearing completion, the University is well on its way in its seven-million-dollar development program.

Traditional size of many college classes can be doubled without loss of teaching effectiveness, according to a report issued last month by a Fordham University research group which has been experimenting with the problem for a year in co-operation with the Fund for the Advancement of Education. Subjects for the experiment were college freshmen and sophomores in basic economics, sociology and political science courses. In each of these courses a section of the traditional 30 students was paired with a section of 60. The

paired sections were carefully matched according to their members' previous academic marks and related factors. Each pair of sections was taught the same course by the same teacher for a full year. In addition to measuring the students' grasp of the conventional subject matter, the experiment sought to evaluate also their growing alertness to public affairs and their ability to place public issues in a full context of social principles.

Testing was done at the beginning and at the end of the year. Analysis of test results showed no significant difference in the performance of the large and small classes. The large class equalled the small class in terms of Fordham's major objectives in the social science curriculum. Students' personal reactions to the larger classes were sought in interviews. It was found that they were satisfied with the classroom opportunities for discussion and questions. The instructors, on the other hand, felt some loss of intimacy of contact in the larger classes. Although the researchers were aware that a single experiment cannot give completely firm conclusions, they suggested "unhesitating" resort to larger classes in cases of urgent need.

Sesquicentennial of Mount St. Mary's College and Seminary will be celebrated at Emmitsburg, Maryland, November 11 and 12. Honorary degrees will be conferred on His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and His Excellency Bishop Richard O. Gerow of Natchez-Jackson Diocese, Mississippi. Called the cradle of bishops because thirty-seven of its alumni rose to the episcopacy, the College was founded in 1808 by Father John Dubois. Two other convocations are planned during the sesquicentennial year, one in April and one in June, 1958.

New freshman liberal arts curriculum based on the Greek idea of knowledge has been developed at St. Mary's College, St. Mary's, California, after two years of research and experimentation supported with a grant of \$44,000 from the Rosenberg Foundation of San Francisco. The new curriculum unifies all the conventional first-year courses in languages, history, philosophy, and mathematics, enabling the student to concentrate on one subject—the Greek idea of knowledge.

SECONDARY EDUCATION NOTES

Successful completion of Algebra I and Plane Geometry in one year was the outcome of an experimental program conducted in the Long Beach Public Schools. As reported in the *California Journal of Education* the years 1952 through 1955 were used for this tryout among the first year students. It was discovered that students who completed this course, which involved only half the customary time devoted to algebra and geometry, performed slightly better in subsequent mathematics courses than did their classmates who had not had the accelerated course. No difficulty was encountered in obtaining full entrance credits from colleges and universities for these students. Other advantages of this acceleration were the additional mathematics courses which could be offered in later years in the high school, and the ability of gifted students, who did not intend to pursue further courses in mathematics, to select an additional elective which they could not have done in ordinary circumstances. A most interesting feature of the experiment is that it was conducted by one teacher in a class of 42 students.

Too many interruptions was one of the reasons given for producing tensions in large classes and disturbing the quiet necessary for effective teaching according to a report in last month's *NEA Journal*. Unexpected visitors, campaigns, money collections, surveys and other extraneous chores add immeasurably to the teacher load and contribute to the difficulty in expert teaching. Added to these interruptions are the usual preparations for class, correcting and grading papers, and numerous other details. Along with these burdens more than 20 per cent of the teacher's time is spent in functions entirely foreign to teaching, such as counseling, directing traffic, and collecting fees.

It takes an average of eight minutes to analyze a student's theme carefully and write a helpful comment on it. This was pointed out by Professor J. N. Hook of the University of Illinois at a meeting of the Modern Language Association, meeting in Madison, Wisconsin. English teachers cannot do the best possible job if they teach too many students. If students write even one composition a week, it takes 13 hours a week to grade the papers of each 100

students, besides 25 hours spent in class. In addition, 5 to 10 hours a week are spent in lesson preparation and 5 to 15 hours a week in extra-curricular activities. Yet, some English teachers have 200 or more students. It should also be noted that in many states secondary school English teachers have had only five or six courses in college English. If the teachers do not know their subject thoroughly the problems are increased.

The high school curriculum can be reduced from four years to three without scholastic harm. This is the assertion of two Toledo educators according to an NCWC news release. Monsignor Norbert M. Shumaker, diocesan superintendent of schools, and Monsignor John L. Harrington, principal of Central Catholic High School in Toledo said that this revision of the high school program would accomplish a 25 per cent economy and serve as a means for coping with the problems of soaring school population. Both educators agreed that an obstacle to the plan is that it must be adopted generally, rather than piecemeal and gradually. Monsignor Harrington, who heads a school that enrolls more than 2,000 boys and girls, said that proposals for double shifts and for full-time use of school buildings throughout the year are impracticable.

Marks will be given for religion "lab" as well as for religion lectures during the next semester in Purcell High School in Cincinnati. The "lab" mark will be under the heading, "Catholic Activity Participation," and will be based on putting into practice religious training received in the classroom and the home. Credits will be given, for example, for taking part in a Holy Name Rally, a parish sodality, and other school and parish spiritual activities. No scholastic weight will be attached to these credits, but the marks will remain on the student's permanent record card and will be considered in future recommendations. Purcell is a diocesan high school staffed by Marianist Brothers and diocesan priests.

Catholic teen-agers from the public schools in Detroit have taken advantage of a public high school teachers' institute by attending retreat exercises on the two evenings preceding the free day as well as throughout the day itself. Retreatants came from 18 parishes.

ELEMENTARY EDUCATION NOTES

Controversy over the practice of saying grace before luncheon in a public school of New Jersey has led Attorney General Grover C. Richman to declare that the practice is illegal. The supervising principal of Edgewater Park School, where for some years about 350 pupils who take lunch in the cafeteria had been saying grace in the classroom before leaving to eat, maintains that the objection is ridiculous. The prayers were discontinued last March after the Board of Education of Edgewater Park received a protest against the custom. Richman stated that he will seek an amendment to the New Jersey law whereby the saying of grace in public schools would be legalized. Heretofore, the state law has prohibited any religious exercises in public schools except the Lord's prayer and the reading of five verses of the Old Testament of the Bible without comment.

In nearby Connecticut, the Stamford Board of Education recently raised the question of whether or not it has been acting illegally for the past forty years in providing health services to parochial school students. It has asked for the State Education Department's ruling in the matter. Stamford now assigns public school nurses and physicians to five parochial schools on regular schedules.

Teachers may inhibit thought processes by their approach to the teaching of reading, asserts Constance M. McCullough of San Francisco State College, after a thorough consideration of the nature of the reading process. Serving as impetus for her study is the persistent question in the literature on reading of whether or not educators are testing essentially different things when they test for different types of comprehension. Investigations have rather consistently shown that the comprehension skills so tested in fairly mature individuals are highly correlated and suggest that a common factor is involved. Hence, some educators are given to wonder whether one might not just as well test for one type instead of for many and still gain a rather complete measure of an individual's total reading comprehension.

To ascertain whether this might be the case with young children, McCullough launched a study with 250 first-, second-, and fourth-grade children. The Ginn Reading Readiness Tests for these grades were administered to the participants. Each of these tests consists of four types of questions: those eliciting main ideas, those dealing

with facts or details, those concerned with sequence or organization, and those which lead the child to draw conclusions, make judgments, and note relationships of various kinds.

From the data collected, it is evident that the pupils at all grade levels are able to think about story material in the four ways examined. Further, the facts show that there is a positive and perhaps a substantial relationship among these comprehension types, suggesting the possibility of common factors pervading all. They do not, however, justify the idea of testing children for one type in order to discover their abilities in all types; and therefore, predictions are impossible on the basis of a score on any one type of comprehension test. A teacher would have no assurance from a child's success on a test of fact-getting that he was good at comprehending main ideas, or sequences, or in drawing conclusions based on material of similar difficulty. Nor would the teacher know what to emphasize in her subsequent teaching to equalize the child's strength in these different skills.

Other outcomes of her study prompted the investigator to aver that teachers may actually inhibit thought processes in their approach to reading by overemphasizing the mechanics of reading. As a consequence, reading test norms based upon the skills of pupils whose teachers have inadvertently, at least partially, stifled thought would be different from those based upon the scores of pupils whose teachers have made reading a thorough thinking process. McCullough strongly recommends further research to gain an adequate answer to the question, "To what extent do the norms of reading tests now on the market represent the results of a narrow program of teaching in reading?"

Don't blame new textbooks if they fail to bear out modern educational theories, declared Paul T. Leubke, editor at Webster Publishing Company, before a group of a thousand teachers, superintendents, and reading specialists when the University of Chicago recently played host to a three-day conference on "Materials for Reading." In defense of his position, the editor pointed out that state adoption of conventional texts in a subject-matter area for use in all schools of the state may be a contributory factor in causing the discrepancy between pedagogical theories and the practices embodied in recent textbooks.

"Everybody says we are neglecting our gifted children," writes Anna S. Hoppock, assistant in elementary education of the New Jersey State Department of Education, in the *New Jersey Educational Association Review* for May, 1957. She goes on to explain that she has never found out who "everybody" is. Nevertheless, when this "everybody says" chain reaction begins, the pressure on the school can become overwhelming and requires courage and leadership on the part of administrators and teachers to act thoughtfully in the genuine interests of children. Certainly, she affirms, much of the current lamentation about the paucity of provisions for the gifted child does not emanate from a deep and true concern for him.

The entire intent of Hoppock's article is to express the author's firm conviction that no organizational devices, no "package deals," no pressures on children to grow up fast are going to permanently and safely satisfy twentieth-century America's needs for thinkers and doers. She complains that the stock recommendation of many "to enrich the curriculum" as a means of taking care of the gifted seems to reflect the assumption that the curriculum is by very nature "a poor, starved thing needing a dose of pedagogical vitamins" to make it fit fare for the especially able child. A defensible curriculum for *all* children is characteristically rich; if it is not, educators should make it so in order to promote learning by children at all intellectual levels.

What is needed, Hoppock believes, are greater gains in more skillful ways of handling all types of individual differences, better and more adequate supplies of instructional materials, reasonable class size, and particularly, greater insight on the part of all teachers as to how to release the creative powers which, to some degree, almost all children possess. If gifted children are being neglected in some situations, school officials should reject ineffective panaceas and get to the root of the trouble which may well be that the school is not satisfactorily meeting the needs of *any* of its pupils very well.

Words studied as wholes apparently yield better spelling achievement than those learned in other ways according to R. C. Cook of State Teachers College, Mankato, Minnesota. Cook's conclusion is founded on an experiment in which two methods of teaching spelling were compared. In the method used with a control group,

pupils concentrated on the study of the spelling word as a whole. Only when words were considered as mastered, or nearly mastered, by the pupils was attention called to structural or phonetic analyses, or to spelling principles. Pupils in the experimental group utilized spelling workbooks which provided for early phonetic and structural analyses of words and frequent study of them in context. The two groups were tested at the end of eight months on a list of forty words selected at random from an alphabetical listing of words actually studied by all participants.

Outstanding among the facts revealed by the test is that children in both groups spelled well, but the mean achievement scores on this final examination showed a significant difference in favor of the control group. Grade level did not seem to be a factor in the results observed. Children with intelligence quotients above 110 and between 90-110 achieved significantly better by the method used with the control group. In the case of children with intelligence quotients below 90, the teaching method seemed to have no notable effect, for there was no significant difference between the spelling scores of the control pupils and those of the experimental pupils.

To Cook, the implications for teaching spelling are clear. While it may be well to include a variety of activities in a spelling program, too wide an assortment in any one lesson confuses the pupils and forces concentration on the mechanics of filling blanks rather than on the actual study of words. Teachers, therefore, would do well to select only those exercises and activities which clearly have value and to omit those which are bewildering to pupils or which bear no relationship either to spelling or to composition. The findings of this study also suggest that any method which purports to teach spelling effectively should avoid the confusion likely to result from too early and too intensive an analysis of a word which might be better taught as a whole.

Preschool training of blind children is being planned in New York State. Governor Averell Harriman recently announced that the state proposes to spend some \$81,000 annually for a three-year program of training of blind children who have not yet begun formal schooling. The plan involves state assistance to the amount of \$2.00 per day for each child to private welfare agencies operating nursery schools or day-care centers that provide special services.

NEWS FROM THE FIELD

Enrollment in nonpublic schools nearly doubled between 1943-44 and 1955-56, stated Louis H. Conger, Jr., chief of the Office of Education's recently established unit on Reference, Estimates and Projections, in the September issue of *School Life*. Most of the increase is accounted for by Catholic schools as these care for nearly 90 per cent of the total nonpublic school enrollment, according to Conger. Between the two school years noted, nonpublic elementary school enrollment rose from 2,100,000 to 4,100,000; nonpublic secondary school enrollment jumped from 446,000 to 860,000. Two factors contributing toward this enrollment increase trend, Conger noted, are the recent years of prosperity, which have enabled more people to send their children to nonpublic schools, and increasing urbanization, which has brought more of the nation's population into areas most adequately supplied with nonpublic schools. To be sure, these factors have contributed toward the trend, but there are other factors, such as, the efforts of the Catholic Church to bring Catholic education to the people wherever they are and the conviction of its value which the Catholic school has developed in the minds of parents.

Archdiocese of Philadelphia 1957 fall school enrollment is 6 per cent higher than that of last fall. The total enrollment this year for all schools (including parish elementary, parish secondary, diocesan secondary, private elementary, private secondary, vocational, exceptional pupil, college and university) is 274,009; last fall's total for such schools in the Archdiocese was 257,846. The annual rate of increase in total enrollment in the Archdiocese has been between 6 and 7 per cent for the past five years. Of this year's 274,009 students, 250,749 are in parish and diocesan schools; 23,260 are in private schools and colleges.

Comparing the Archdiocese's 1957 fall enrollment with its 1956 fall enrollment, it is noted that the largest per cent increase in 1957 over 1956 is at the higher education level, but two-thirds of this increase is due to higher enrollments in the regular evening (not adult education) sessions of the institutions involved. This year's college and university total enrollment of 13,481 (4,710 in evening sessions) is 10.7 per cent higher than last year's total of 12,181 (3,845 in evening sessions).

Secondary school enrollment is up 9.9 per cent (54,148 students as against 49,270 for last year). Diocesan and parish high schools are caring for 93.5 per cent of this increase in enrollment.

At the elementary school level there is an increase of 5.1 per cent in the enrollment (206,380 pupils as against 196,395 for last year). Parish elementary schools are caring for 99 per cent of this increase.

Also reported, though not included in any of the totals given so far, are 4,282 registrants (1,255 men and 3,027 women) in St. John's School for Adult Education; this is an increase of 392 students over last year.

In the Archdiocese of Los Angeles this year's enrollment in elementary and secondary schools is 8.3 per cent higher than last year's. The total is 139,175 students (113,581 in the elementary schools and 25,594 in the secondary schools). It is estimated that by relieving the state of the cost of educating these pupils, Catholic schools save the state \$48,154,550. Three new archdiocesan high schools and eleven new elementary schools were opened this fall.

Recently a Hollywood newspaper, *The Citizen-News*, commented in an editorial against the reimposition of taxation on church-sponsored schools: "The public school system profits from the relief it enjoys at the expense of the parents who send their children to private institutions."

An appeal for Catholic college graduates to contribute their service for a year's teaching in diocesan and parochial schools was made last month by Bishop Bernard J. Topel of Spokane. Pointing out that graduates of some Catholic colleges in the United States are already teaching in foreign mission schools on a one-year basis, he said that the present need for teachers in this country would be greatly alleviated by graduates volunteering for parochial school work. Among Catholic colleges whose graduates have volunteered for teaching in foreign missions are Regis College, Weston, Massachusetts, and Boston College. In a reference to the traditional volunteer mission work done by the Mormons and Jehovah Witnesses, Bishop Topel said that Catholic college graduates should be much more willing to give one year back to God so that Catholic schools can be continued and new ones opened.

BOOK REVIEWS

THE CHILD IN THE EDUCATIVE PROCESS by Daniel A. Prescott.
New York: McGraw-Hill, 1957. Pp. xiii + 502. \$6.50.

Daniel A. Prescott is director of the Institute for Child Study of the University of Maryland. In this volume, he attempts to systematize the ideas gained in his sixteen years of working with small groups of teachers in their own schools. The book is divided into four parts as follows: (1) the philosophical, social, and scientific "assumptions" upon which the later presentation is allegedly based, (2) an analysis of the knowledge and skills a teacher must have for understanding of his pupils as developing persons, (3) a "theoretical scientific explanation" of human development and behavior, and (4) practical steps towards promoting mental health.

Dr. Prescott attempted a sort of *summa* in which philosophical and empirical principles would take their places side by side. This goal is admirable, especially in these days of the myths of isolated science and "salvation by methodology." The more abstract and speculative sections, however, leave much to be desired. For instance, the mechanistic view of man is rejected, only to be replaced by a simple dynamism that falls just about as far short of squaring with man and his works. The reviewer spotted six references to human beings as "dynamic energy systems" (e.g., p. 30) before he stopped counting. The fact that this "energy" concept has been shared by the late Harry Stack Sullivan and others does not eliminate its inadequacies. Here and there, Prescott chooses to emphasize the uniqueness of man, but the circumstance of being composed of energy would not differentiate him from an earthworm. What about form? Also, the conception of energy employed is sometimes concrete (what the organism is) and sometimes abstract (something it *has*). (p. 353)

A *summa* also requires a statement of education's purpose. In this case, we have abundant repetition of such expressions as "self-realization" and "full development," but—in the best modern tradition—no clear indication of the nature of same. For instance, it is presented as a basic axiom that "whatever promotes whole-some development is moral; whatever blocks or prevents optimum development is evil" (p. 28). This is a little like being against sin. Again, Dr. Prescott concludes:

It seems to make little difference whether one accepts the voice of religious authority [undefined], the fruits of feeling and contemplation in the individual religious man, or the disciplined reasoning processes of the humanist; in all these views of life, individual human beings are understood to be of fundamental value in the universe and their full development is seen as the chief aim of individual and social effort." (p. 37)

But how much agreement is there as to what *constitutes* their "full development?"

Third, in the area of truth—its nature and means of acquisition—a subjectivist view is upheld along with insistence on the scientific method which presupposes exactly the opposite philosophy. The author asserts "the right of every human being to initiate and develop his own assumptions about the meaning of life and the nature of human destiny" (p. 27) just two pages before beating the drum for scientific method. As the social facet of this subjectivism, there is the usual current conception of democracy as implying that "every individual must be trained to participate" in the making of all decisions that affect him. (p. 49) At one point the author acknowledges that the idea of the value of each person is "buttressed by the religious convictions held by the vast majority of our citizens." (p. 421) The aforesaid vast majority, however, do not believe that man is a dynamic energy system or that he can afford to make his own truth.

The more empirical chapters are much better. One senses the author's sincere love for children as he talks about their problems. Detailed case histories are presented. Even here, we run into "energy," but it sounds more like the depth of free will.

As to style: this book is saturated with educationese. You will have to translate it into simple English as you go along. On the other hand, the case histories are well organized—and, to repeat, good! Perhaps the reviewer should have allotted more space to this empirical material. But he is beginning to derive his own list of "basic assumptions," one of which is: The only books that should sound profound are those that *are* profound.

ROBERT B. NORDBERG

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Department of Education

SPIRITUAL AND INTELLECTUAL ELEMENTS IN THE FORMATION OF SISTERS, edited by Sister Ritamary, C.H.M. New York: Fordham University Press, 1957. Pp. xxv + 261. \$3.00.

In this volume are recorded the addresses and communications on discussion topics of the six regional meetings of the Sister Formation Conference that were held in 1955-56. This second series of annual regional conferences had for its theme "The Integration of the Spiritual and Intellectual Elements in the Formation of Sisters." The discussion topics were guided by the results of a questionnaire sent to members of the clergy in various parishes throughout the United States and to higher superiors, novice mistresses, and directors of study in congregations of religious women.

In the introduction of the book Father Henle, S.J., states the problem and sets up the framework for guiding the discussions and Brother Henry, F.S.C., succinctly puts forth the theme. In his analysis Brother Henry emphasizes: (1) the primacy of the spiritual in the formation of the religious devoted to the active apostolate of the Church; (2) the need for intellectual formation both for the development and full appreciation of the spiritual and for the competent fulfillment of the professional task to which the religious is assigned; and (3) the fusing of the saint and the scholar in the person of the teaching religious.

The first part of the book is devoted to the keynote addresses given at each of the regional conferences and to the viewpoints of the priest panelists among whom were psychologists, spiritual directors, and college and university professors.

The keynote addresses reflected the keen interest of the clergy of the different regions in the problem. All expressed a high regard for the work of the Sister Formation Conference. They were united in the belief that integration of spiritual and intellectual elements in the formation of sisters was a necessary and desirable goal. They were confident that these elements could be so combined that the spiritual life of the sister would be more solid and practical because of this synthesis. They all deplored any anti-intellectual bias on the part of those who were responsible for the spiritual formation of sisters.

The priest psychologists voiced the opinion that conflicts, difficulties, and all display of immaturity might be traced to deficiencies in sister formation. They would look upon any attempt to cultivate

exclusively the spiritual or the intellectual as hindering the efforts toward integration in the sister belonging to an active order of the Church.

The spiritual directors on the panels emphasized the importance of theology in the postulate and novitiate and the personal and professional qualifications of the novice mistress. It was strongly recommended that the mistress be adequately trained in psychology, philosophy, and theology.

The views of the college and university professors were similar to those of the spiritual directors. It was evident from their statements that many of these priests had experience in the spiritual guidance of sisters. Monsignor Gorham emphasized the importance of selecting the right personnel for the intellectual and spiritual development of the young religious. He stated: "Integration will come when those who are best fit in spiritual training and those who are best fit in intellectual or educational or professional training will co-operate on a very high plane."

The viewpoints of general and provincial superiors, mistresses of novices, and sister educators are given in the second part of the book. The general and provincial superiors were adamant in following our Holy Father's wishes to educate sisters on a par with their peers against the urgency of calls to the active apostolate. Both they and the novice mistresses repeatedly expressed their determination and desire to prepare well-balanced integrated personalities. They both showed that they had the right idea of integration since they looked upon it as an all embracing synthesis which must take place within the individual. The novice mistresses were more inclined to bring out practical problems such as concern about time for study, adaptation of school program to spiritual activities of the group, and the handling of individual differences in mentality.

The sister educators emphasized the impossibility of neglecting either the spiritual or the intellectual development without thereby jeopardizing the whole personality of the sister. In other respects their viewpoints were similar to those of the college and university priest professors.

Part III contains the replies and communications from the questionnaire on the spiritual and intellectual elements in the formation of sisters. Excerpts from the replies of the clergymen throughout the United States make for very interesting and informative reading.

The book closes with a commentary by the editor in which she reiterates the basic problem and brings out the underlying principles. She refers to the writings of our Holy Father for statements of the place of the intellectual in the spiritual life and laments the negative aspects that are found in widely circulated books and treatises.

This book deserves to be read and re-read by all those who in any way are connected with the education of sisters. As is to be expected in a book of compilations of addresses there is a great deal of repetition and a diversity of style. However, in no way does this affect the value of the book.

SISTER M. BRIDEEN, O.S.F.

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Manitowoc, Wisconsin



STATE SCHOOL ADMINISTRATION by Lee M. Thurston and William H. Roe. New York: Harper and Brothers, 1957. Pp. x + 257. \$6.00.

Necessity demands a text in courses of educational administration and the professor who is yet searching for a better book may have found a prospective choice in Thurston-Roe's book *State School Administration*. Needless to point out, a prolific supply of educational research studies in the recent past have readily yielded a picture of practice. The Thurston-Roe work, however, provides a point of view as well as a point of vantage to the student of school administration in the United States. This volume might be characterized as providing an oblique approach to stereotyped topics. Stylistically interesting, the work tactfully reports on several moot questions in state education and among these the "Nonpublic Reports" is perhaps the most effectively presented.

Apparently the authors could not resist the "protest school" theme which Moehlman had earlier opened up. The authors emphasize through use of a most precise vocabulary (unusual in the literature of education) a fine analysis of administrative and supervisory problems on a state level.

The Exploration Series in Education edited by John Guy Fowlkes is greatly enriched by the addition of *State School Administration*. Neglecting no major issue in school administration, the authors detoured several controversial points in public and nonpublic schooling while at the same time they present again the "growing edge" philosophy introduced in the Metropolitan School Study Council work. An example of the subtle handling which the authors give to factual problems in education at the level of state school administration and at the same time on the local level follows: "Leadership and understanding at the local level can take the place of centralized control and regulation."

Accurate and selective documentation and an easy-to-use index of names and subjects recommend the book to teachers and students of professional education.

SISTER M. RUTH ALBERT, O.P.

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LINGUISTICS ACROSS CULTURES by Robert Lado. Ann Arbor: University of Michigan Press, 1957. Pp. viii + 141. \$2.75.

Although this book is addressed primarily to teachers of foreign languages with a solid foundation in structural linguistics, it is valuable also to those who need direction towards psychological methods in the teaching of foreign languages. It takes for granted that both groups are interested in the preparation, ultimately, of teaching materials, tests, language learning experiments, and the evaluation of textbooks. Its major emphasis is therefore on the scientific comparison of any two languages and cultures in order to find out and analyze the difficulties that a speaker of one of the languages may have in learning the other. It assumes necessarily that teachers are thoroughly familiar with the structure of the language involved as well as with the cultural background that it represents. Otherwise it would be impossible to discover the difficulties that students encounter as they try to develop a new set of language habits against a background of native language habits. Lado claims that these difficulties arise from certain "blind spots"

in the native language that prevent response to foreign features as students tend to transfer the forms and meanings of the language that they know to the language that they do not know.

Having presented his fundamental thesis that ease or difficulty in foreign language learning depends on a scientific comparison between the native and the foreign language, Lado offers a method of making such a comparison between two linguistic systems of pronunciation, grammatical structure, vocabulary, writing, and cultural behavior. His explanations are detailed, and his examples convincing, particularly in his treatment of phonemic similarities and differences appearing in two or more sound systems made up of distributional units—the utterance, the word, the morpheme, and the syllable. He shows that problems with these units arise in areas of stress and rhythm, intonation, and word boundaries. Although his examples are drawn largely from English and Spanish, two representative intonation languages, he provides for comparison also with a tone language, such as Chinese or Thai.

Robert Lado is detailed also in his description of the elements of grammatical structure—word order, inflection, function, correlation of forms—as contributions to meaning. He suggests procedures for the comparison of two grammatical systems: use of the best structural descriptions of the languages under consideration; outline of all the structures of both, pattern by pattern; grouping of patterns of difficulty.

In describing the scientific comparison of two vocabulary systems, Lado uses the linguistic terminology of Sapir and Bloomfield, applied to the form, meaning, and distribution of words, in a common core or specialized vocabulary, and in a vocabulary for production or for recognition. He emphasizes the fact that the most powerful factor in acquiring the vocabulary of a foreign language is the vocabulary of the native language. Difficulties emerge, however, in the following patterns: similarity in form and in meaning; similarity in form but difference in meaning; similarity in meaning but difference in form; difference in form and in meaning; difference in type of construction; similarity in primary meaning but difference in connotation; similarity in meaning but with restrictions in geographical distribution. These patterns provide easy, normal, or difficult problems. Lado suggests that in comparing two vocabularies, there must be a limitation of words, and then,

comparison of forms, of meaning, and of distribution and connotation.

Although the author of this book, following Bloomfield, makes a sharp distinction between a writing system and a language, he gives attention to a method of comparing the writing system of a native language with that of a foreign language. Here he considers systems that use the same alphabet, such as English and Spanish; foreign language symbols not found in the native language; different styles in the written symbols; different distribution of symbols; writing systems that are basically different, such as English and Chinese or Japanese. Obviously the comparison of these various writing systems contributes to the total comprehension of the factors involved in language learning.

A comparative study of the distinctive features of writing systems serves also as an approach to the comparison of cultures, understood as patterned behavior, with form, meaning, and distribution. Lado advocates the informant method, with systematic observation of the culture in its normal operation. This section of the book lacks the fullness of detail that distinguishes the preceding chapters.

Particularly valuable in *Linguistics across Cultures* is the appended bibliographical information, general, selected, and specific. Here are convenient sources of pertinent facts for both the amateur and the expert. The entire study is a challenging introduction to a new field in applied linguistics.

SISTER MARY PAULINE FITTS, G.N.S.H.

The Catholic University of America

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General

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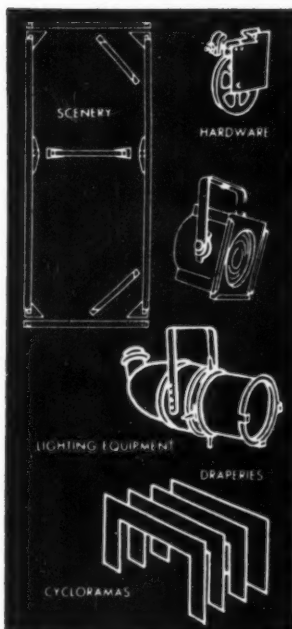
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